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25 Jul, 1894 - 13 May, 1896

AMERICAN JOURNAL OF NUMISMATICS

AND

BULLETIN OF AMERICAN NUMISMATIC AND
ARCHÆOLOGICAL SOCIETIES.

QUARTERLY.



At mihi plaudo
Ipse domi, simul ac nummos contemplet in arca.

— *Hor., Sat. I, ii. 66.*

VOL. XXIX.

JULY, 1894—JULY, 1895.

WILLIAM T. R. MARVIN,
OF THE BOSTON NUMISMATIC SOCIETY.

LYMAN H. LOW,
OF THE AMERICAN NUMISMATIC AND ARCHÆOLOGICAL SOCIETY, NEW YORK.

EDITORS.

BOSTON:

PRESS OF T. R. MARVIN & SON,

M DCCC XCV.

741-2

Arc 130084, Jul. 25 — 1896, May 13

Summer fund

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Two Dollars a Year, in Advance. [Entered at Post Office, Boston, at Second Class Rates.] Single Copies, 50 Cts.

VOL. XXIX.—No. 1.]

[WHOLE No. 145.]

AMERICAN JOURNAL OF NUMISMATICS

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ARCHÆOLOGICAL SOCIETIES.

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EDITORS.

SUBSCRIPTIONS RECEIVED BY

T. R. MARVIN & SON, PRINTERS AND PUBLISHERS,
73 FEDERAL STREET, BOSTON, MASS.

SCOTT STAMP AND COIN CO., L^{td}., 18 E. TWENTY-THIRD ST., NEW YORK CITY.

S. H. & H. CHAPMAN,
1348 PINE STREET, PHILADELPHIA.

SPINK & SON, 2 GRACECHURCH STREET, E. C., LONDON.

ROLLIN & FEUARDENT, 4 RUE DE LOUVOIS, PARIS.

ADOLPH E. CAHN, NIEDENAU 55, FRANKFORT, A M.

J. A. STARGARDT, 2 DESSAUERSTRASSE, BERLIN, S. W., GERMANY.

EGGER BROS., 1 OPERNRING, VIENNA, AUSTRIA.

All Communications to be addressed to W. T. R. MARVIN, 73 Federal Street, Boston, Mass.

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*The Hon.^{ble} Edward Vernon Esq. Vice Admiral of the Blue.
And Commander in Chief of all His Majesty's Ships in the WEST-INDIES.*

AMERICAN JOURNAL OF NUMISMATICS,

A N D

Bulletin of American Numismatic and Archæological Societies.

VOL. XXIX.

BOSTON, OCTOBER, 1894.

No. 2.

BRITOMARTIS.

THE SO-CALLED EUROPA ON THE PLANE TREE OF GORTYNA.

A MONOGRAPH ON CERTAIN CRETAN COINS, BY M. SVORONOS.

[Translated from the *Revue Belge de Numismatique*, for the *Journal*, continued from Vol. XXIX, p. 9.]

PART II.



IN the first portion of this paper (printed in our last number) it was shown that the goddess on certain coins of Gortyna, Crete, hitherto called "Europa on the Plane-tree," could not be that deity. It now remains to inquire "Who is our goddess if she be not Europa?" and to give the reasons for our conclusion. In reply to this it is necessary first of all to find in the Cretan mythology some goddess who was worshipped not only at Gortyna but also at Tisyros (the cities which have coins bearing this type), and one who is known to have concealed herself in trees, and especially in oaks, with the object of escaping from the pursuit of her lover. Now, as we shall presently see, there was a goddess who will satisfy these requirements.

The precise location of the city of Tisyros is not known; it is mentioned solely in the following passage of the Scholiast on Theocritus (III, 2, edition of Ahrens): *Τίτυρος . . . ὄνομα πόλεως Κρήτης*, and by the didrachms which bear the legend ΖΟΨΜΖΤ (= *Τίσυροι*).¹ As we know that the mountain which forms the great promontory now called Cape Spatha (or Spada) was anciently called Tisyros or Tityros,² and as we also know that in Crete a mountain frequently gave its name to those who dwelt on or near it, for instance, the

¹ It is hardly necessary to remark that this legend is spelled in the archaic form, retrograde, and that M is merely Z placed in a different position.—EDS.

² See Strabo, X, 479, 12: Stadiasmes, *m. m.* 341: Hoeck, *Kreta*, I, 352, and II, 159.

mountains Styrakion and Skyllaion,¹ the inhabitants of which were called Styrakites and Skylleans. It is certain that the city of the Tisyran must have been situated near the place indicated by that mountain. Again, it is known that at a certain place on that mountain, which was called Δικτυν (Dictun) or Δικτύνναιον² (Dictynnean) there stood the Dictynnaon, a celebrated temple of the goddess Dictynna.³ It is therefore proper to ascertain if the only goddess which is represented on the didrachms of Tisyros does not represent the deity whom they chiefly worshipped.

We know that Δικτυννα (Dictynna) is merely a surname of Britomartis, a deity peculiar to the Cretan mythology. (*Βριτόμαρτιν τὴν προσαγορευομένην Δικτυνναν* "Britomartis, the so-called Dictynna"; Diodorus, V. 78, 3.—*ἐπὶ κρήσις δὲ οἱ [τῇ Βριτομάρτιδι] Δικτυννα ἐν Κρήτῃ* "Her [Britomartis'] name in Crete is Dictynna;" Pausanias, II, 30, 3.) Her cult is one of the most ancient of that primitive religion which preceded the Doric.⁴ Callimachus, the Alexandrian poet, in his Hymn to Artemis (v. 189 *et seq.*) the most ancient as well as the most complete source of our knowledge of the myths concerning Britomartis, says that she was a *Gortynian* nymph in the train of Artemis. Persecuted by Minos who loved her, she hid herself in the thick foliage of the oaks, and in the bushes and shrubbery of the marshy meadows, until the time when finding herself in danger of being captured by Minos, she threw herself from the mountain into the sea, where she was saved by the nets (δίκτυα) of the fishers, whence her surname of Dictynna (Δικτυννα). We quote the passage:⁵—

ἔξοχα δ' ἀλλάνων Γορτυνίδα φίλαο νόμφην,
ἐλλοφόνον Βριτόμαρτιν ἑσκόπον· ἥς ποτὲ Μίνως
πτοίηθεις ὑπ' ἔρωτι κατέδραμεν οὐρεα Κρήτης.
ἢ δ' ὅτε μὲν λασίησιν ὑπὸ δρυσὶ κρύπτετο νόμφη,
ἄλλοτε δ' εἰαμενῆσιν. ὃ δ' ἐννέα μῆνας ἐφοῖτα
παίπαλά τε κρημνηροῦς τε· καὶ οὐκ ἀνέκασσε διωκτὸν,
μέσφ' ὅτε, μαρπτομένη καὶ δὴ σχεδὸν, ἤλατο πόντον
πρήνος ἐξ ὑπάτοιο· καὶ ἐνθυρεν εἰς ἀλιήων

δίκτυα, τὰ σφ' ἐσάωσεν. ὅθεν μετέπειτα Κύδωνες
νόμφαν μὲν Δικτυναν, ὅρος δ', ὅθεν ἤλατο νόμφη,
Δικταῖον καλέουσιν· ἀνεστήσαντο δὲ βωμοὺς,
ιερά τε βέζουσι· τὸ δὲ στέφος ἡματι κείνῃ,
ἢ πίτυς, ἢ σχίνος· μύρτοιον δὲ χεῖρες ἀδικτοῖ.
δὴ τότε γὰρ πέπλοισιν ἐνέσχετο μύρσινος βῆτος
τῆς κούρης, ὅτ' ἐφευγεν· ὅθεν μέγα χῶσατο μύρτῳ.

1 Stephane de Byzance, *Στύρακιον ὅρος Κρήτης· οἱ ἐνοικοῦντες Στυρακῖται*. "Styrakion, a mountain of Crete; its inhabitants were called Styrakites." Id., *Σκύλλαϊον ὅρος Κρήτης· οἱ παρικοῦντες Σκυλαῖοι*. "Skyllaion, a mountain of Crete; those dwelling near it were called Skyleans."

2 As to the name of the mountain, etc., see closing portion of note 5.—EDS.

3 Strabo, *loc. cit.*, ὅρος ἐστὶ Τίτυρος, ἐν ᾧ ἱερὸν ἐστὶν οὐ Δικταῖον ἀλλὰ Δικτύνναιον "Tisyros is a mountain on which is a temple called not the Dictæan but the Dictynnean." Stadiasmes, *loc. cit.*, ἀπὸ Τίτυρον ἐπὶ τὸ Δικτύνναιον (cod. Δικτυνον) στάδιοι πῖ — ἀπὸ τοῦ Δικτυνναίου (cod. Δικτυνίου) ἐπὶ τὴν Κοίτην στάδιοι ρβ "From Tityrus to the Dictynnean is 80 stadia (about 8 Roman miles); from the Dictynnean to Koites, 170 stadia (about 17 Roman miles)."

4 Hoeck, *Kreta*, II, pp. 158–180. — See Crusius, in *Roscher's Lexik. der Myth.*, s. v. Britomartis.

5 This we translate somewhat literally, as follows: "Thou [Artemis] didst especially love thy Gortynian nymph, Britomartis, the keen-eyed slayer of stags, whom once, Minos, burning with love, pursued over the Cretan mountains; but the nymph concealed herself, now in the thick branches of the oaks, and at other times in

the marshes. Yet he followed her closely for nine months over the rough mountains and the deep ravines, and she could not escape his pursuit, until at last, when nearly overtaken, she sprang headlong into the sea from a high precipice, and leaping into the fishers' nets, she was saved. Whence the Cydonians call the nymph Dictynna, and the mountain whence she leaped Dicte; and they erected altars, and offered sacrifices to her; their garlands, unstained with blood, were woven from the leaves of the pine and the mastich; but their hands must not be polluted with the myrtle [*i. e.* the myrtle must not be used], because a myrtle bough caught in the maiden's peplos, as she fled; for which reason she greatly hated the myrtle." Spanheim, in his *Observationes in Hymnum in Dianam*, has some interesting notes on this passage (See pp. 310 *et seq.*); he shows that there are two mountains in Crete, Dictæus on the eastern side, and Dictynneus on the west side, at some distance from each other, and that the name and myth belong to the second, and not to the first of these; he claims that Callimachus leads Vergil astray, in his account of the myth, and quotes Strabo, showing that Diana herself was later called Dictynna, and suggests that she took this epithet from the word *δικεῖν*, the equivalent of *βάλλειν*, signifying to throw, alluding to

Here then we have a goddess who answers the conditions required to explain the types under discussion. She is a deity worshipped at Gortyna (*Γορτυνίς*) and in the city of Tisyros, on the mountain near which she has her principal temple. Pursued, she hides herself in the foliage of the oaks (*δρῦς*) and of other plants, as on the coins.

It is true that here, instead of Minos, we find an eagle. But we know that Minos, the son, the husband, and the father of gods, was himself really a god,¹ and the Cretan Zeus under a different name, whose sacred bird was the eagle, and the oak, the tree on which occurs the event shown on these coins, his sacred tree beyond all others (*κατ' ἐξοχήν*).²

It is also true that we do not find it expressly stated in ancient authorities that Minos changed himself into an animal for his amours. But the primitive and well known myth, according to which his wife Pasiphaë assumed the form of a heifer to accomplish her own amours with a divine bull, and especially that very remarkable and significant myth of which Echemenes gives us an account³ in his *Κρητικά* according to which Ganymede was not carried away by Zeus transformed into an eagle, *but by Minos*, myths closely resembling that of Britomartis and the devices on the coins under discussion, prove as we believe, that it is Zeus Minos who is represented by the eagle, lovingly embracing Britomartis.

It should be added to this, that outside of Crete, Britomartis was also the chief divinity of Aegina. Pausanias, II, 30, 3, shows this: *σέβουσι δὲ οὐ Κρήτες μόνον (τὴν Βριτόμαρτιν) ἀλλὰ καὶ Αἰγινῆται λέγοντες φαίνεσθαι σφισιν ἐν τῇ νήσῳ τὴν Βριτόμαρτιν*. "Not only the Cretans worship Britomartis — the Aeginetans say that she appeared to them in their island." Her worship was introduced there from the island of Crete, as appears from the story of the myth in Antoninus Liberalis,⁴ *ἐκφυγοῦσα δὲ Μίνωα ἐξίκετο ἡ Βριτόμαρτις εἰς Αἰγίνα*. "Britomartis, flying from Minos, came to Aegina." The introduction of this cult probably took place previous to the fifth century before the Christian era, as we know that the Aeginetans then held the most cordial relations with the Cydonians, who had a large temple dedicated to Britomartis.⁵ Again, it is important to remember that the Aeginetans say that their goddess, who gives her name to that people, the nymph Aegina, is she for whose sake Zeus transformed him-

her use of darts and arrows, and that the name has no relation to nets, whether of fishers or hunters. Svoronos who mentions below the subsequent identity of Britomartis with Diana, also comments, as will be seen, on the etymologic significance of Dictynna. This is chiefly interesting as showing the development of the myth in later times, and the subsequent additions which the poetical attempts to explain the epithets of the gods engrafted on the original. We may add that the name of the nymph is from two Cretan words, *Bptos*, equivalent to *dulce*, sweet, or charming, and *μαρτις*, *virgo*, or maiden.—EDS.

¹ Hoeck, *Kreta*, II, p. 53.

² As to the oak, we may mention the celebrated oak of Dodona, the oak of Jupiter Feretrius at Rome, (Bot-

ticher, *Baumkultur*, p. 133) and the passage in Pliny which says (*Hist. Nat.* XII, 1,) "that the trees which were anciently consecrated to various deities were still regarded as sacred to them in his time, as for instance the oak (of the variety called *esculus*) to Zeus; the laurel to Apollo; the olive to Athena; the myrtle to Aphrodite; the poplar to Herakles." The oaks of Crete are mentioned by Theophrastus, *Hist. Plant.*, III, 3, 3, and by Dionysius, *Orb. Descript.*, 501.

³ Athen. XIII, p. 601.

⁴ Metamorph. Britomartis, 40.

⁵ Herodotus, III, 44, 59.—O. Muller, *Aeginet.* p. 165.—Curtius, *Griech. Geschichte*, I, 59, fifth edition.—Svoronos, *Num. de la Crète anc.*, p. 97.

self into an eagle.¹ This myth so closely resembles the story depicted on these pieces of Crete that Panofka (in *Zeus and Aegina*, p. 16) would explain the latter as representing Aegina herself. I have no doubt whatever that there exists a direct relation between the myth of Minos-Zeus, of Crete, assuming the form of an eagle for his amour with the nymph Britomartis, and that of Zeus of Aegina, transforming himself into an eagle for the nymph Aegina, from which union came Aeacus, the brother of Minos, and of Rhadamanthus, the judges of the infernal tribunal in Hades.

The cult of Britomartis-Artemis upon trees in Crete, has its perfect analogy in that of the Greek Artemis. So also, in Arcadia, the home of Artemis-Callisto, who has, as we shall see below, a close resemblance to Britomartis, they worshipped Artemis-Kedreatis (*Κεδρεάτις*) whose image was erected in a large cedar tree (*Κέδρος*). (See Pausanias, VIII, 13, 2.) There is a coin of Myra, in Cilicia, of which there is an engraving in Imhoof-Blumer, *Thier und Planztypen*, Plate X, 42,² which shows the device of an archaic image of Artemis on a tree, at the base of which the goddess has placed two serpents to defend it against two wood-cutters, who with uplifted axes are making an attempt to fell it, but are prevented by the angry snakes.

On a bas-relief of Thyrea, can also be seen Artemis on a tree (*Ann.*, I, plate C. — Kekulé, *aut. Beldw. de Theseion*, p. 115, 284), etc.

That the tree on the pieces engraved [in the plate in the *Revue Belge*, Nos. 1-6] is an oak, is established by the fact that Zeus-Velchanos, on the coins of Phaestos (Pl. IV, No. 20), is seated on a tree identical in form with these. I have already mentioned that the oak is the tree which is specially consecrated to Zeus.

The trees on the pieces shown in the plate Nos. 7-15 [in the *Revue*] cannot be recognized so easily as oaks; indeed, it is very probable that they are of some other species. But this circumstance, instead of counting against our explanation, rather aids it, since as we have already seen in the passage quoted from Callimachus, Britomartis concealed herself not only in the foliage of oaks but also in the marshy meadows covered with other plants.

Again, one cannot doubt that there is a religious significance in the fact that the trees are always represented — even at the moment and after the accomplishment of the *ἱερὸς γάμος* — entirely *without foliage*, or else putting forth their first buds. [See Nos. 8-15 in *Revue* Plate.] The myth — which closely resembles that according to which Zeus was enabled to obtain Hera, who fled from his advances, by transforming himself into a bird, the cuckoo (*κόκκυξ*), and taking refuge beside her during a heavy shower;³ as well as the myth of Zeus allying himself under the form of a shower of gold, with Danae, when she hid herself from him — indicates, we believe, that here again, the

¹ See Roscher's *Lexik. Myth.* s. v. Aegina.

² Also given in *Revue*.—Eds.

³ Schol., *Theocritus*, XV, 64. — O. Jahn, *Europa* p. 28.

union of the eagle-god with the goddess of a dry tree, which immediately begins to put forth its buds and leaves, is nothing else than a symbolic representation of the heavenly rain which fertilizes the earth in spring.' The lines of Hesiod (486-488) are remarkable and worthy to be quoted here,—according to which it is when the cuckoo begins to call in the foliage of the *oaks*, that Zeus begins to pour down the heavy rains plentifully upon the earth.

ἦμος κόκκυξ κοκκύζει δρυὸς ἐν πετάλοισι
τὸ πρῶτον τέρπει τε βροτοὺς ἐπ' ἀπείρονα γαῖαν,
τῆμος Ζεὺς οὐοί τριτῶ ἡμάτι μῆδ' ἀπολήγοι.²

The rays which surround the device on some of these coins are explained by the fact that Britomartis was occasionally identified with Hecate and Luna.³ The attainment of his desire, which we find represented on some of the pieces mentioned, does not agree, it is true, with the legend according to which Britomartis desired ever to remain a virgin (*φυγοῦσα τὴν ὁμιλίαν ἀνθρώπων ἡγάπησεν αἰεὶ παρθένος εἶναι*. "And flying from the society of men, she desired ever to remain a virgin." Anton. Liber., 40), and preferred to cast herself into the sea rather than to yield herself to Minos. But certainly, these fables were no part of the primitive myth of Britomartis; and this indeed is well known to many scholars, for her virgin character was only attributed to her, as has been shown, from the period after the Doric invasion, when she was *identified* with the Grecian Artemis.⁴ This identification⁵ shows that Britomartis, like Artemis, was a goddess of the woods and mountains (*οὐρεῖα* "a mountain maiden," Euripides, *Iphigenia in Tauris*, 1130), protectress of animals (*πολύθηρος* [an epithet signifying "full of game," applied to Mt. Dictynna, her favorite haunt in Crete], Euripides, *Hippolytus*, 145), and a lover

¹ Compare O. Jahn, *loc. cit.*, p. 29.

² Literally, "When the cuckoo calls in the leaves of the oaks, then Zeus first rejoices the hearts of mortals on the boundless earth, as he causes it to rain copiously, and ceases not." We note in passing that this suggests a similar verse in Aristophanes, *Birds*, 505:—

Ἰώπθ' ὁ κόκκυξ εἴποι κόκκυ, τότε γ' οἱ Φοίνικες ἀπαντες
..... ἐν τοῖς πεδίοις ἐθέριζον.

"When the cuckoo cries 'cuckoo,' then all the Phenicians gather their harvests in the fields." The cuckoo was the emblem on Juno's sceptre, probably in memory of her affair with Jupiter.—EDS.

³ Schol., Euripides, *Hippolytus*, 146: *τινὲς δὲ τὴν αὐτὴν εἶναι τῇ Ἑκάτῃ* "Some say that she is the same as Hecate."—Vergil, *Cir.*, 305: *Alit Dictynnam dixere tuo de nomine lunam*. "Others have said of thy name that Dictynna is Luna (i. e. Diana)."—Roscher's *Lex. Mythol.*, p. 827. [Concerning the passage cited by Svoronos from Vergil, see Spanheim, *ut supra*.—EDS.]

⁴ Hoeck, *Kreta*, 172.—Crusius, in Roscher's *Lexik. Mythol.*, p. 827, 10.

⁵ Hesychus: *Βριτομαρτίς ἢ Ἀρτεμις ἐν Κρήτῃ*. "Britomartis is Artemis in Crete."—Schol. Aristophanes, *Frogs*, 1356: *Δικτυνναν λέγει τὴν Ἀρτεμιν*, where Aeschylus who is speaking, "says that Dictynna is Artemis." [The lines commented on are

ἄμα δὲ Δικτυννα παῖς Ἀρτεμις καλὰ
τὰς κυνίσκας ἔχουσα".....

"and Dictynna, the fair and youthful Artemis having

her dogs."—EDS.] Solinus, II, 8: *Cretes Dianam religiosissime venerantur, Britomartem gentiliter nominantes*. "The Cretans worship Diana with the greatest devotion, calling her in their language Britomartis."—"It is for this reason that Artemis is surnamed Britomartis," (Scholiast on Callimachus, *Hymn to Diana*, 200.) Dictynna, (Paus. III, 24, 9.) or Dictynnea, (*idem*, X, 36, 5). See also Palaeph. Inscr., 32: *Κῆρες δὲ Δικτυνναν (τῆς Ἀρτεμις)*. "But the Cretans call her (Artemis) Dictynna"; Orph., *Hymn.*, 36: *Ἀρτεμις θεὰ Δικτυννα*. "The goddess Artemis Dictynna," and Crusius, *loc. cit.* . . . To the foregoing note of Svoronos, to which the Editors have added a few words, we may further remark, that it is of course impossible to frame any theory which shall completely reconcile the various forms which the classic myths assumed in the songs of the poets who have preserved them, as narrated at different periods in the history of the several regions which held them. As our author shows, Artemis at a later period than that which produced the myth of the flying Britomartis, was herself known by that name, as well as by the epithet of her favorite nymph—Dictynna. Some of the classic writers derived this epithet from her hunting nets, and not from those of the fishermen which caught the falling nymph. Hence it is interesting to notice that in her Arcadian name Artemis-Callisto, we have almost the precise equivalent of Artemis Britomartis, as the word Callisto from *Καλλιστή* i. e. most beautiful, is nearly identical in meaning with Britomartis, as given on p. 35.

of the chase (νύμφη κυνηγός "a huntress maiden," Euripides, *l. c.*, 146. — *Χαίρειν αὐτὴν δρόμοις τε καὶ θήραις* "she loves the chase and wild animals," Pausanias, II, 30, 3). Britomartis is the only deity to be found in Cretan mythology, who affords an explanation of these Cretan coin-types of the fifth century B. C., and that she was not Artemis is conclusively shown by many official inscriptions in various Cretan towns, — inscriptions which speak of Artemis and Britomartis as two different deities of Crete, even as late as the third and second centuries B. C.¹

Callimachus, in his *Hymn to Diana* (see v. 189, cited above), Pausanias (III, 14, 3), Diodorus, (V, 73, 3), and other authors, merely say that she was a nymph in the train of Artemis. This does not signify that these nymphs always remained virgins: as for example, Callisto, known through her amour with Zeus as the mother of Arcas (a King of Arcadia). We know that although she is called one of the train of Artemis, Callisto is nothing more than the primitive Artemis of Arcadia (Preller, *Griechische Mythologie*, Robert's ed., p. 304), whose people were in the closest relations with Gortyna and Crete. So the Arcadians said that the name of Gortyna in Crete was derived from Gortys, the son of Tegeates² (Paus., VIII, 53, 4). This legend agrees with the statement of Plato, that it was a colony of Gortyna, a city of Arcadia in the Peloponnesus, which itself derived its origin from Argos in Argolis (*de legib.*, 4, 708). The Cretan cities of Cydonia and Catreus said that they also were Arcadian colonies. According to another tradition the Arcadians of Peloponnesus settled Gortyna in Crete, and dwelt there jointly with the Cretans (Conon, *Narra.*, 38); we know also that there was in Crete a city called Arcadia.

The myth, according to which Britomartis, to escape from the pursuit of Minos, threw herself into the sea (in which we have an allusion to her relationship to the moon — Selene, or Artemis) and was saved by the nets of the fishers, is also well known to be a legend of very much later date, and entirely unknown to the purely Cretan religion.³ This legend is due to poets and myth-makers who were not inhabitants of Crete; having identified Artemis and Britomartis as the same deities, and not having understood the correct etymology of her surname Dictynna, they constructed the story about the fisher nets — a myth which is indeed in accordance with the character of a nymph or goddess who was fond of the chase.⁴

Etymologically the appellation Dictynna or Δικτυνήη is derived without doubt from the ancient form Δικτυς, Δικτυν, (compare Γόρτυν) or Δικτυνον (Cod.

¹ See "The oaths of Dieriens, Latiens, Oluntiens, etc." Rhangabe, *Ant. Hell.*, No. 1029. — Hoeck, *Kreta*, III, 140. — Crusius, *loc. cit.*, 827, 40, etc.

² In the Arcadian mythology, Tegeates was the son of Lycaon, and the brother of Callisto; the latter was changed into the constellation of the bear, (*Arctos*) by Zeus, to save her from the vengeance of Hera. — Eds.

³ Crusius, in *Roscher's Lex.*, *loc. cit.*

⁴ It is for this reason that Diodorus (V. 76.) gives its etymology εὐρέτιν γενομένην τῶν δικτύων τῶν εἰς κυνηγίαν προσαγορευθῆναι Δικτυνῶν "The name Dictynna is derived from the word signifying nets — such as were used in hunting." See also Aristophanes, *Wasps*, line 368: ἡ δέ μοι Δικτυννα συγγνώμην τοῦ δικτύου "For to my mind Dictynna gets her name from the net."

of Stadiasmes) of the name of the mountain on which was situated her principal temple.¹ So the epithets of Zeus, — Idaeus, Dictaeus, Aigaeus, Tal-laeus, Skyllaeus; of Apollo, — Styraakites; of Athena, — Sammonia, etc., were given them from mountains of Crete, — Ida, Dicte, Skyllaion, etc., on which they were especially worshipped. So again, Britomartis was only called Dictynna in the cities of the Cydonians which surround the Dictean mountain; while in the others she was simply called Britomartis;² indeed, as we have seen, Callimachus says that it was the *Cydonians* who called her Dictynna. If her appellation were derived from *δίκτυα* (nets), it would have been in common use among *all* the Cretans.

Diodorus (V, 76, 4), who derived his knowledge from the best ancient Cretan sources,—among others from the works of the celebrated Epimenides, the theosophist, not only does not accept the story of the nets as ancient, but positively rejects it, saying that they deceive themselves who claim that Britomartis styled herself Dictynna, because when persecuted by Minos she was saved by the fishermen's nets. "It is not probable," he says, "that a goddess was so feeble as to require the aid of mortals, nor that Minos, the type of a just judge, could have been guilty of such sacrilege." The last reason loses its force, however, when we remember that in the myth Minos is really the same as Zeus.

Certainly the legend of Britomartis as it has come down to us, even as given by Callimachus, cannot be taken to be the primitive form of the Cretan myth. Further, we hold the opinion that we are not bound to accept his version unless it is confirmed by the devices on the coins, which are not only far more ancient than the authors cited (fifth and fourth centuries B. C.), but were also struck by the authorities of the Cretan cities, who knew better than any one else the nature and the details of the local mythology.

Again, the devices on the coins agree with Callimachus, in informing us that there was a goddess or nymph — Britomartis — adored both at Gortyna and Tisyros, who flying like so many other goddesses in the Hellenic mythology (Nemesis, Hera, etc.), from an amorous pursuit, concealed herself in the foliage of oaks and other trees. Callimachus says that her lover was Minos. The *eagle* on the coins, a well-known symbol of Zeus, as well as the oak, the sacred tree of Zeus, shows that her lover was Zeus. But Zeus and Minos are one and the same deity. So far, the texts and the coins agree. The texts of those authors who take Britomartis for Artemis, the goddess of chastity, say that Britomartis escaped from her lover's pursuit. The coin types — in accord with the inscriptions showing that she was a different goddess from the chaste Artemis, — prove the contrary; that is to say, the existence of a [Cretan] myth analogous to the myths of the loves of Zeus

¹ Crusius, in *Roscher's Lex.*, *loc. cit.* An inscription at Marseilles, C. I. Gr., 6764, calls it Δικτῶα. The two manuscripts of Nicetae Serrariensis, *Deorum Dearum-*

que epithet, according to Creuzer, *Meletemata*, II, p. 29, have Δικτυήνη.

² Crusius, *loc. cit.*

and Callisto — another nymph in the train of Artemis according to the Arcadian mythology which so closely resembles that of Crete. (See above.) Further, the royal sceptre which she holds, enthroned on the tree of her amour, the crown which she wears, the eagle beside her, and the matronly way in which she holds her peplos, prove that she was eminently an object of worship in that region, as the beloved of the king of the gods.

The bull's head which is found on a single type [No. 10 on *Revue Plate*], may perhaps always remain an enigma. We suppose that explanations similar to those offered by M. Overbeck, which we have already cited, will hardly be accepted. But at all events, we cannot overlook the symbolic relation between the bull and Zeus or Minos. It may be, as the goddess is seated above the head of that animal, that it is intended thereby to indicate the place where the *ἱερὸς γάμος* took place — that is to say, Gortyna, which was said to have its foundation from a bull, *ταῦρος*.¹

We conclude by saying that it is certain that from the beginning Britomartis, in the Cretan religion, was nothing else than a goddess of nature (Naturgöttin) as indeed originally was the Hellenic Artemis; and the spouse of Zeus exactly as was Callisto in Arcadia, and Hera in Argolis. The legends which call her the *daughter* of Zeus² are recognized as having no importance so far as the primitive nature of this deity is concerned.³ The cult of Britomartis, originating in Phenicia, and carried thence to Argos, the special home of the worship of Hera, from which it finally reached Crete;⁴ the close resemblance between the scene on our coin-types and the myth of Hera receiving Zeus under the form of a bird; the similarity of the type on some of these pieces to the statue of Hera of Argos, who, seated on a throne, wears a crown and carries a sceptre surmounted by a bird;⁵ the identity of the head of our goddess with that of Hera on the didrachms of Argos and that on the didrachms of Cnosos⁶ and of Tylissos, cities of Crete, which *copied* the didrachms of Argos — all these afford evidence showing that the goddess on the coin-types under discussion played a similar role in the mythology of Gortyna to that which Hera did in that of Argos. Especially must we not forget the legends which grew up in Crete after the Doric invasion, and notably after the colonization from Argos,⁷ according to which Hera accomplished her marriage with Zeus in the region of Cnosos,⁸ a city which was always a rival to Gortyna.

I add in closing a word or two on the significance of the myth of Britomartis.

¹ Eustathius, *Commentary on Dionysius Periegetes*, pp. 88 and 468. See also Chron. Alex. in our *Numis. Cretaise*, p. 154, note 9.

² It need hardly be said that Zeus is well known to have been styled the father and the husband of the same person. Clemens Alex., *Prohept.*, p. 14.

³ See Crusius, *loc. cit.*, p. 823, 20.

⁴ Anton. Liberal., *loc. cit.*

⁵ Paus., II, 17, 4. Schol. Theocritus, XV, 6: see also note 2, p. 37.

⁶ See Svoronos, *Num. Cret.*, pl. VI, 6-7. We mention for the information of our readers in this vicinity, that a copy of this most valuable work, so far as issued, is to be found in the Boston Public Library; it is fully illustrated by the autotype process.—EDS.

⁷ Scylax, p. 18: Hoeck, *Kreta*, II, p. 417.

⁸ See Diodorus, V, 72, from which it may perhaps be inferred that Europa is confused with Hera, and consequently with Britomartis.

To the people of the countries situated between Phenicia and Crete, the story of Europa carried away from Phenicia by Zeus, as a bull, and brought to Crete, was an emblem of the moon carried away [*i. e.* caused to disappear] by the sun (of which the bull was a symbol) rising from the coast of Phenicia, — which moon appeared in the heavens in the evening, from the shores of Crete, whither the sun seemed to have carried her, having caused her as it were to cross over the waves of the sea. To the inhabitants of Crete, and especially those who lived in the central and western portion of the island where alone we find the cult of Britomartis-Dictynna, this same goddess — identified as we have already seen with Artemis and Hecate — was a personification of the moon, who flying from Minos (the sun) hid herself in setting, either among the large trees which covered the island (*τηλεθόωσα* “growing luxuriantly”) of Crete, or else by apparently throwing herself from the great western promontory of the island into the ocean.

In a word, the whole story is an astronomical myth, which grew out of the observations made by the Cretans on the place of the rising and setting of the sun and moon from their island.

So also are to be explained, as I have already said, the rays which surround some of the coin-types we have been considering, which are to be found on several others, of which I have given examples in a paper entitled *Sternbilder als Münztypen*, published in the Berlin *Zeitschrift für Numismatik*, in 1889, and in my article on *Types se rapportant à la naissance de Zeus*, [Types relating to the birth of Zeus,] in the *Journal Archéologique*, Athens, 1893 (pp. 1-12); we shall give our views at length on these in a contribution to the January-March number of *Bulletin de correspondance hellénique de l'Ecole française d'Athènes*.

JEAN N. SVORONOS,

Directeur du Musée numismatique national.

ATHENS, Oct., 1893.

A RARE ENGLISH MEDAL OF 1690.

I found a medal at the ruins of old Fort Ligonier; it is of silver, something larger than a silver dollar; on one side is a mounted officer with drawn sword; there is a horse behind him, and an army marching; on a circle above, the words “Pacem arrogat armis.” On the other side the heads of William and Mary, with these words around them: “Gulielmus et Maria Dei Gratia Mag Br Fr et Hib Rex et Regina.” The medal is dated 1690. Can you tell me if it is of any value.

LIGONIER.

Mr. Daniel Parish, President of the American Numismatic and Archaeological Society, writes in reference to this medal: “What is known as ‘The Medallic Illustrations of the History of Great Britain and Ireland to the death of George II,’ published by the British Museum in 1885 (vol. I, p. 292), has this to say: ‘This medal was struck at the time when William by force of arms had subdued Ireland and restored peace. Extremely rare. British Museum has an electrotpe obtained from the Marquess of Bute.’” From this it would appear that our correspondent may have found a valuable medal, which the British Museum would like. — *New York Sun*.

MEDAL OF ERICSSON.

WE have lately obtained a description of the Medal ordered by the Swedish Academy of Sciences to be struck in honor of Ericsson. The dies were cut by the eminent engraver, Madame Lea Ahlborn, of the Royal Mint, Stockholm. Some time after the death of this distinguished inventor, whose services to his adopted country will never be forgotten, Major Adelskold, President of the Academy, delivered a eulogy on his character, in the presence of King Oscar, and at its conclusion the Society ordered the preparation of the dies for this commemorative medal.

The obverse has the head of the discoverer in profile to the right; on the truncation are the initials of the die-cutter, L. A. Below the head N. 1803 o. 1889 (dates of birth and death). Legend, JOHANNES ERICSSON MACHINARUM INVENTOR. [John Ericsson, Inventor of Machines] — the legend alluding to his various inventions of engines, etc., as well as of the Monitor, shown on the reverse.

Reverse, On the field, a picture of the first Monitor steaming to left. Legend, INGENIO ARTEM ET MARTEM DIREXIT. [By his genius he directed art and war.] In exergue, in three lines, SOCIO INCLUTISSIMO | REG. ACAD. SCIENT. SUEC. | MDCCCXCIII. [The Swedish Royal Academy of Sciences to their most distinguished associate, 1893.]

Struck in bronze and silver. This will, of course, take its place among the medals of distinguished Americans as well as in the Swedish series.

A WASHINGTON PENNY.

A CURIOUS story is going the rounds of the newspapers to the effect that while George Washington was on a visit to Turk Hill, Ct., in 1785, he dropped a bright copper penny near the site of the Ira Mead homestead. It was one of the few coined that year, and diligent search was made for it; all to no purpose. The property changed hands a few weeks ago, and the new owner began improvements. In throwing out the dirt near the old foundation this penny was unearthed. A youth named Mallison, of Danbury, found the coin, and turned it over to his employer, who is guarding it very carefully. The remark that "it was one of the few coined that year," without specifying it further, throws a cloud over the tale.

SOME SINGULAR CURRENCY.

EGGS have been in circulation in lieu of money in the Alpine villages of Switzerland. Nails have been similarly employed in Scotland, dried codfish in Newfoundland, whales' teeth in the Fiji Islands, mats of rice straw in Angola, salt in Abyssinia, bees-wax in Sumatra, red feathers in the isles of the Pacific, tea in Tartary and iron hoes in Madagascar. A century ago tobacco was made legal tender in Virginia. When women were imported into that colony for wives for the settlers, 100 pounds of tobacco per head was charged for them, the price being subsequently raised to 150 pounds.

THE MEDALS, JETONS, AND TOKENS ILLUSTRATIVE OF THE SCIENCE OF MEDICINE.

BY DR. HORATIO R. STORER, NEWPORT, R. I.

[Continued from Vol. XXIX, p. 16.]

Again I have to interpolate both American and British medical medals of which I have but recently learned.

B. 1. *Medical Colleges.*

765. *Obverse.* As that of No. 149.

Reverse. In field, within a milled circle: AWARDED TO | | FOR | SUPERIOR SCHOLARSHIP Inscription: THE HAHNEMANN MEDICAL COLLEGE | OF PHILADELPHIA
Bronze. 28. 44 mm.

In my collection.

B. 2. *Hospitals.*

766. *Obverse.* The book of life, the lamp of knowledge, and a laurel branch.
Inscription: HORNTAL MEDAL

Reverse. AWARDED TO FOR MAINTAINING WARD DISCIPLINE WITH GENTLE CARE OF PATIENTS. | M(T). S(INAI). T(RAINING). S(SCHOOL). FOR NURSES | 1894. Silver. 20. 30 mm. Founded by Mr. Larry M. Hornthal, a Director of Mt. Sinai Hospital, New York. I owe its description to Dr. Alfred Meyer of New York.

767. *Obverse.* An anchor, whose shaft is a Latin cross. Across it a band, with legend: FIDES SPES Beneath, crossed oak branches. Inscription: WALTHAM (MASS.) TRAINING SCHOOL FOR NURSES. | ESTD 1885.

Reverse. Blank, for name and date of graduation. Edges milled. Communicated to me by my son, Dr. Malcolm Storer, of Boston.

768. *Obverse.* Within a wreath, the Geneva cross (red enamelled).

Reverse. Blank. Gold. Suspended from an irregular bar, upon which, in black: ICH DIEN Communicated to me by Dr. George F. Keene, Physician to the State Institutions of Rhode Island.

Possibly, in connection with military surgery, the following may also be mentioned.

769. *Obverse.* Bust, to left. Upon shoulder: K Inscription: GEN. JAMES * A. BEAVER Exergue: 1882

Reverse. Within a circle, a pair of crutches, crossed. In their angles, above: AUG. 25; at sides, 18-64. Below, a clover leaf, upon which 2 | A-C (Second Army Corps.) Inscription, below: THE | ONLY MEDAL HE WEARS. | WON AT REAMS STATION. Bronze, gilt. 16. 25 mm. Edges milled.

In my collection.

British Personal medals, continued.

Of the following, I have been informed by Dr. F. P. Weber, of London.

Dr. Joseph Black, of Edinburgh.

In addition to the Glasgow medal, No. 606, there is a second.

770. *Obverse.* Bust, clothed, to left. Upon truncation: JOSEPH BLACK M. D.

Reverse. Blank. Oval. 48 x 64. 75. 100 mm. The bust is of white opaque paste, upon a black ground. By Tassie (?)

In the collection of the Royal Medical and Chirurgical Society of London.

I am now enabled to give a more complete description of No. 607, the Dr. Sir Gilbert Blane medal.

(607.) *Obverse*. Head, to left. Beneath: PISTRVCCI. Inscription: GILBERT BLANE BARONETTUS ARCHIATRVS AET LXXXI.

Reverse. Britannia, erect, to left, with trident in right hand, and left upon a medicinal plant on an altar. Around, the staff of Aesculapius, a coiled rope, and an anchor. In front, a sailor supporting a fallen comrade. Legend: MENTE MANVQVE. Gold, silver. 24. 38 mm. Weber, *Numismatic Chronicle*, July, 1894, p. 116, No. 191A.

Dr. Sir George Buchanan (), of London.

771. *Obverse*. Head, to left. Inscription: SIR GEORGE BVCHANAN M'D' F'R'C'P' F'R'S'

Reverse. Two females, erect, of whom one wards off Death, winged and with a scythe, from a prostrate person. Legend: IN SALVTEM PVBLICAM AVDACIA ET INDVSTRIA Exergue: The staff of Aesculapius and a chalice. Gold, bronze. 35. 55 mm. A new foundation of the Royal Society. Dr. Weber has sent me an engraving of the medal.

The regular sequence is now resumed.

772. Dr. Matthias Lobel (1538-1616), of London, Physician to James I.

Obverse. Bust, to left. Beneath: BRAEMT F. Inscription: GUILERMUS I - BELGARUM REX.

Reverse. A garland of flowers and fruit, interlaced with which, upon a uniting band, LOBEL CLUSIUS DODONÆUS RHEEDE RUMPHIUS BOERHAAVE JACQUIN Within field: SOCIETAS | REGIA | HORTICULTURÆ | BELGII | BRUXELLIS. Bronze. 32. 50 mm. Guioth, *Revue Belge de Num.*, 1848, p. 113, No. 137, and 1853, p. 203, No. 27; Kluyskens, II, pp. 146, 166; *Ibid.*, Cat., p. 128, No. 222; Dirks, I, p. 227, No. 285; Storer, *The Sanitarian*, Nov., 1889, No. 1152.

773. *Obverse*. Bust, to left. Inscription: LEOPOLD PREMIER ROI DES BELGES

Reverse. As preceding. Bronze. 32. 50 mm.

774. *Obverse*. Within wreath of flowers, fruit and grain, tied by ribbon: LINNE - TOURNEFORT - MILLER - JUSSIEU - LAMARCK - GESNER - BAUHIN.

Reverse. As preceding. Bronze. 32. 50 mm. This has been communicated to me by Mr. A. de Witte, of Brussels.

John Locke, M. B. (1632-1704), of Oxford.

775. *Obverse*. Bust, facing, with head towards right. Inscription: IOANNES - LOCKE.

Reverse. Liberty and Reason seated upon a sarcophagus; the one, with cornucopia by her side, holds a hat, — the other with scales and books. At their feet a child with book, and surrounded by toys. At right: J. D(ASSIER). Exergue: M(ORTUUS). 1704. Bronze, lead. 27. 42 mm. Gaetani, II, p. 193, pl. 147, fig. 6; Moehsen, I, p. 337, fig.; Snelling, pl. 26, fig. 5; Rudolphi, p. 96, No. 408; Kluyskens, II, p. 167, No. 1; *Ibid.*, Cat., p. 96, No. 39; Duisburg, p. 219, DLXXXII, 1; *Ibid.*, Cat., p. 64, No. 736; Hawkins, F. & G., II, p. 271, No. 72.

In my collection.

776. *Obverse*. Bust, facing and to right, with fuller hair, and different arrangement of dress. Below, at right: J. D. Inscription: JOHANNES-LOCKE.

Reverse. As preceding. Bronze. 27. 42 mm. Rudolphi, p. 97, No. 409; Kluyskens, II, p. 167, No. 2; Duisburg, p. 219, DLXXXII, 2; *Ibid.*, Cat., p. 64, No. 738.

In my collection.

777. *Obverse*. Bust, to left. Beneath: JAC. ROETTIERS. Inscription: JOANNES LOCKE.

Reverse. Legend: MENS HABITAT MOLEM. VIRG. GEORG: M.DCC.LXXIV. Silver, bronze. 34. 52 mm. Hauschild, *Beitrag zur neuern Münz- und Medaillengeschichte*, No. 487; Rudolphi, p. 97, No. 410; Kluyskens, II, p. 168, No. 3; *Ibid.*, Cat., p. 96,

No. 39b ; Duisburg, p. 219, DLXXXII, 3 ; *Ibid.*, Cat., p. 64, No. 738 ; Hawkins, F. & G., II, p. 271, No. 73 ; Cat. of Medals of Royal Society, 1892, No. 42.

778. *Obverse.* Bust, to right. Upon shoulder : CAUNOIS F. Inscription : JOANNES - LOCKE.

Reverse. NATUS | WRINGTONI | PROPE BRISTOLIUM | IN ANGLIA | AN. M.DC.XXXII. | OBIIT | AN. M.DCC.IV. | — | SERIES NUMISMATICA | UNIVERSALIS VIRORUM ILLUSTRUM | — | M.DCCC.XIX. | DURAND EDIDIT Bronze, lead. 26. 40 mm. Kluyskens, II, p. 168 ; Duisburg, p. 219, DLXXXII, 4 ; *Ibid.*, Cat., p. 65, No. 739 ; Hawkins, F. and G., II, p. 272.

In the Government (Lee) Collection, and my own.

779. As the last, but with MONACHII upon rim. 26. 40 mm. Rudolphi, p. 97, No. 411 ; Kluyskens, II, p. 168 ; *Ibid.*, Cat., p. 96, No. 39c.

780. As the last, but JOHANNES, engraved name below bust, and date of birth M.DC.XXXIII. 26. 40 mm. Duisburg, p. 219, DLXXXII, note ; *Ibid.*, Cat., p. 65, No. 740 ; Hawkins, F. and G., II, p. 272, No. 74.

781. As the last but two, but date M.DCCC.XXI. 26. 40 mm. Duisburg, Suppl. I, p. 12.

Dr. Sir Thomas Longmore (1816-), of Netley.

See Montefiore.

Dr. George Dixon Longstaff (1799-1892), of London.

782. *Obverse.* Bust, to right. Beneath : A. WYON. Inscription : GEORGE DIXON LONGSTAFF M.D.

Reverse. Upon an ornamented field, crest ; two arms suspended from a bar, above a raised armorial shield. Inscription : IN CELEBRATION OF HIS NINETIETH BIRTHDAY | ' 31 MARCH 1889 ' Bronze. 17. 22 mm. Edges beaded.

In my collection.

783. *Obverse.* Bust, to right. Upon neck : AFTER | A. BRUCE JOY Beneath : J. S. & A. B. WYON Inscription : CHEMICAL SOCIETY LONDON

Reverse. Within field, an ornate tablet for recipient's name. Inscription : LONGSTAFF MEDAL | ' FOR CHEMICAL RESEARCH ' Bronze. 48. 76 mm. Edges beaded.

In my collection.

Dr. Robert Wishart Lyell (1848-1882), of London.

784. *Obverse.* Bust, to left, three-quarters facing. Inscription : ROBERT WISHART LYELL 1848-1882

Reverse. View of Middlesex Hospital. Inscription : FOR PROFICIENCY IN SURGICAL ANATOMY | AND PRACTICAL SURGERY | AWARDED TO Gold. 24. 38 mm.

Mr. Arthur H. Lyell of London has kindly sent me its description.

Dr. Sir William MacCormac (1836-), of London.

See under B. 3, Medical Societies (International Medical Congress of 1881).

Dr. Sir Morell Mackenzie (1837-1892), of London.

See under B. 2, Hospitals (private nurse).

Dr. John Marshall (1818-1891), of London.

785. *Obverse.* Bust, to left. Upon truncation : (Madame) M. T. ZAMBACO FECIT. Inscription : JOHN MARSHALL F.R.S., F.R.C.S.

Reverse. A group of books, etc., beneath a scroll, upon which : ABSQUE LABORE NIHIL. Bronze. 80. 125 mm. Weber, *Numis. Chronicle*, 1894, Part II, p. 141, No. 228.

Dr. Sir James Ranald Martin (1793-1874), of Netley.

786. *Obverse.* Within a circle, upon a reticulated field filled with minute crosses, his arms ; a lion rampant holding a crescent above a shield, upon which three crescents and a diamond. Beneath, upon a scroll : HINC FORTIOR - ET CLARIOR To right : J. S. & A. B. WYON Inscription : IN MEMORY OF SIR JAMES RANALD MARTIN C. B.

Reverse. Within a circle with scroll work above and below: ARMY | MEDICAL | SCHOOL Inscription: PRIZE FOR MILITARY MEDICINE | 'FOUNDED 1876' Bronze. 22. 35 mm. Edges beaded. Storer, *The Sanitarian*, May, 1890, No. 1291.

In my collection.

Dr. Sir Theodore Turquet de Mayerne (1573-1655), of London. Physician to Henry IV of France, James I of England, and the two Charleses.

787. *Obverse.* Bust, to right. Inscription: TH · DE · MAYERNE · EQ(UES) · AU^R (ATUS). BA^{RO}(NETUS) · M(AGNAE) · B^{NAR}(BRITANNIAE) · 4 · REG · GAL · ET · ANGL · ARCHIA^{OS}

Reverse. A winged globe upon an octagon, flanked by rosettes. Above this, a circle, within which two intersecting triangles enclosing a radiant sun. In lower angles, A | I | E | I Above this, a serpent swallowing itself, and the figure of an alchemist. Still above, the doctor's cap, etc. Below, at each side, a rose. NICOLAS BRIOT, 1625. Legend: NON · HAEC · SINE · NUMINE. 52. 83 mm. Pinkerton, *Medallic History of England*, p. 56, pl. XIX, fig. 4; Snelling, pl. XIII, No. 4; Rudolphi, p. 105, No. 439; Kluyskens, II, p. 201; Duisburg, p. 217, DLXXVII; Hawkins, F. and G., I, p. 241, No. 8; Storer, *loc. cit.*, Aug., 1891, No. 1794.

Dr. John McLennan (1802-1874), of Calcutta.

788. *Obverse.* Bust, to left. Beneath: B. WYON SC. Inscription; JOHN M^CLENNAN. 1855.

Reverse. The building. Beneath: B. WYON. Inscription: PRIZE MEDAL | GRANT MEDICAL COLLEGE. White metal. 28. 44 mm. Duisburg, Suppl. II, p. 27, DCXIb; *Ibid.*, Cat., p. 69, No. 797.

Dr. Richard Mead (1673-1754), of London.

789. *Obverse.* Bust, draped, to right. Beneath, to left, L. PINGO F. Inscription: RICHARDVS MEAD · MED · REG · ET S^RS' (Socius Regiae Societatis.)

Reverse. An infant, seated, holding a serpent by the throat. Legend, intersected by the moon and radiant sun: LABOR EST - ANGUES - SVPERARE Exergue: an armorial shield, upon which three pelicans, to left. At sides, N(ATUS). AV(G). XI — MDCLXXIII | O(BIIT). F(EB). XVI — MDCCCLIV Bronze, gilt, tin, lead. 25. 39 mm. Rudolphi, p. 106, No. 441; Kluyskens, II, p. 207; *Ibid.*, Cat., p. 96, No. 41; Renauldin, p. 491; Duisburg, p. 223, DXCIII; *Ibid.*, Cat., p. 66, No. 760; Durand, p. 126, pl. IX, fig. 3; Skaife, *British Medals of a recent period*, *Proc. Manchester Numismatic Society*, 1868, Part VI, figured, and 1869, Part VII, p. 152; Hawkins, F. and G., II, p. 675, No. 388; Storer, *loc. cit.*, Nov., 1888, No. 699.

In the Government (Lee) Collection, and my own. It has been supposed that the device of the sun and moon on the obverse was solely in relation to Dr. Mead's learning as a numismatist, and that they were taken from a Greek coin of Crotona. I have shown, however, that it was undoubtedly with reference to a work of his upon the influence of the sun and moon upon the human body, and the diseases thus occasioned. Similarly, the device upon the reverse, the child with the serpent, has been thought to refer to professional controversies in which he was engaged, and to pose him as an infant Hercules. I have found, however, that both it and the legend are from a vignette at the end of his treatise on poisons, 1745, where the poison of the viper is especially discussed.

790. *Obverse.* Bust, in loose mantle, to right. Beneath: L. C. WYON SC. Inscription: RICHARD MEAD M.D.

Reverse. Hygieia, with serpent, vase, tripod and lamp. Legend: MERERI MEDENDO Exergue: S^T THOMAS'S HOSPITAL L. C. WYON. SC. Bronze. 45. 72 mm. Hawkins, F. and G., II, p. 675, No. 389; Storer, *loc. cit.*, Aug., 1891, No. 1817.

Rev. Conyers Middleton (1683-1750), of Cambridge. Wrote "Dissertatio de medicorum apud veteres Romanos degentium conditione."

791. *Obverse.* Bust, draped to right. Beneath: GIO. POZZO. ROMA. F. 1724. Inscription: CONYERS MIDDLETON S.T.P.

Reverse. Interior of a library. Inscription: PROTO. BIBLIOTHECARIUS. ACADEMIAE. CANTABRIGIENSIS Bronze. Ruppell, 1876, p. 78; Durand, p. 130; Hawkins, F. and G., II, p. 460, No. 71.

Nathaniel Montefiore, F. R. C. S. (1819–1883), of London.

792. *Obverse.* Armorial bearings; motto, upon a scroll above: THINK & THANK. Inscription: EX DONIS. N. MONTEFIORE. F : R : C : S : SCHOL : MIL : MED : 1881

Reverse. A wounded soldier upon a stretcher, attended by surgeon (from a photograph of Dr. Sir Thomas Longmore) and men of the Army Medical Corps. In distance, hills with ambulance, and two men carrying a wounded one upon a stretcher. ALPHEE DUBOIS (F.) Legend: ΙΗΤΡΟΣ (the Ionic form of the word) ΓΑΡ ΑΝΗΡ ΠΟΛΛΩΝ ΑΝΤΑΓΩΓΟΣ ΑΛΛΩΝ Bronze. 39. 58 mm. Storer, *loc. cit.*, May, 1890, No. 1292.

In the Government (Lee) Collection. Prize medal of the Government Military Medical College at Netley.

Dr. Frederick John Mouat (1816–), of London.

793. *Obverse.* Bust, to right. Upon truncation: H. T. (Harris Thornycroft, R.A.) Inscription: UNIVERSITY OF CALCUTTA MDCCCLVI (the date of foundation of the University.)

Reverse. Within laurel branches: MOUAT SCHOLAR Inscription: PRACTICE OF PHYSIC. Bronze, cast. 35. 55 mm. Cat. Royal Academy Exhibition, 1883, No. 1668. Communicated to me by Dr. F. Parkes Weber of London. The medal is no longer conferred.

Dr. Walter Moxon (1836–1886), of London.

794. *Obverse.* Bust facing. Beneath: ALLAN WYON SC. Inscription: IN HONOREM GUALTERI MOXON, M.D. MDCCCXXXVI–LXXXVI

Reverse. Portico of the Royal College of Physicians. Beneath: SIR R. SMIRKE R.A. ARCHT. – ALLAN WYON SC. Inscription: OB ARTEM MEDICAM STUDIIS ET EXPERIMENTIS AUCTAM Exergue: COLL. REG. MED. LOND. Upon rim, the name of recipient, in his native language, with date of award (engraved). Gold (value £30), bronze. 40. 53 mm. Conferred every third year, for observation and research in clinical medicine.

In my collection.

Dr. John Murray (1843–1873), of London.

795. *Obverse.* The arms of the University. Beneath, upon scroll: INITIUM SAPIENTIAE TIMOR DOMINI (From same die as the Dr. Fife Jamieson medal, No. 744.)

Reverse. THE | JOHN MURRAY | MEDAL AND SCHOLARSHIP | UNIVERSITY OF ABERDEEN | AWARDED TO | | AS | THE MOST DISTINGUISHED | GRADUATE IN MEDICINE | OF HIS YEAR | – – – Gold. 29. 45 mm. I owe the description to Mr. P. J. Anderson of Aberdeen.

[To be continued.]

THE BLUCHER MEDAL.

In reply to an inquiry concerning the artist who made the dies for the Berlin Medal of Blucher, an engraving of which was given in our last issue, we have ascertained that they were cut by Friedrich Koenig, son of Johan Heinrich Christophe Koenig; Nagler's "Neues Allgemeine Künstler Lexicon" gives a list of fifteen of his Medals, which however does not embrace all that he engraved. The dates of his birth and death we have not found, but the list of his works given, ranges from 1817 to 1826.

THE "UPPER CANADA PRESERVED" MEDAL.

[See *Journal*, Vol. XXVIII, p. 102.]

THE Medal about which H. M. A. makes inquiries in the April number of the *Journal*, was described at length by Mr. Alfred Sandham in the "Canadian Antiquarian."¹ But as early numbers are altogether out of print, and as the article in question contains some inaccuracies, a short description of the medal may be interesting to many. It was struck by Thomas Wyon shortly after the war of 1812. It appears from the "Explanation of the Proceedings of the Loyal and Patriotic Society of Upper Canada," published on the final dissolution of the Society in 1841, that "one thousand pounds" were set apart, according to a clause in its Constitution, to "bestow Medals as a reward for gallant services rendered in the defence of the Province" in the war of 1812-14, and that the medals were received in 1817. The main object of the Society, however, was the relief of the wounded and others suffering distress or privation through the war. In a report of the work done by the Society, an octavo volume of over 400 pages, printed in Montreal in 1817, it is stated that the first medal prepared was rejected because of some mistake in the design, and a new medal ordered from another medallist. Mr. Low's discovery, two or three years ago, of a variety of the Upper Canada Preserved Medal, giving a different view of the Niagara River, confirms this statement. The medal is illustrated and described by Leroux.² Now, as to which of the two medals was the accepted design, the report gives us no clue. From the report we are led to infer that there was another smaller variety in gold, weighing about twelve pennyweight, giving a value somewhere about ten dollars.

But according to the "Explanation," the medals were never distributed, because of the "difficulty of making a selection" from among the many who had done meritorious service in the war. "The Society felt that to comply with the claims which might be fairly advanced for the contemplated distribution, would require a vast number more medals than the funds set apart for the purpose would enable the Society to furnish." Consequently the medals were deposited in the vaults of the Bank of Upper Canada at "York" (Toronto), pending the decision of the Society as to their final disposal. This decision was not reached until 1820, when the following Resolution was passed:

"*Resolved*, That it is the opinion of this Meeting, that as the gold and silver Medals cannot now be distributed in any manner to answer the original purpose for which they were designed, it is expedient that the same be sold as bullion and the net proceeds thereof be put to interest for the purposes above stated."³

"Notwithstanding this Resolution, there seems to have been a disinclination to deal finally with the question." So nothing was done, nor did the Society meet again until 1840. Final action was brought about by a Committee of inquiry appointed by the Provincial Legislature. The surviving members of the Society were called together, when it was

"*Resolved*, That measures be now taken for carrying into effect the Resolution of the Meeting of the 22nd of February, 1820, and without delay dispose of the Medals for the best price that can be obtained for them."

¹ Vol. I, Old Series, p. 41.

² Supplement to the Coin Cabinet, p. 168b. No. 866a.

³ These purposes were to aid an hospital or asylum to be erected at York.

The "Explanation" further states, that "the Hon. Mr. Allan and Mr. Wood, to whom the execution of the Resolution was committed, proceeded . . . to carry the measure into effect according to the best of their judgment," and that "there can be no doubt of the propriety of defacing the Medals before they were disposed of, because that alone could ensure their not falling into unworthy hands."

The medals were defaced with a cold-chisel by a blacksmith named Paul Bishop. The operation was carried on in the Hon. Mr. Wood's back yard, and so thoroughly was it done, that not a single specimen escaped to fall into the "unworthy" hands of collectors. All of the known Wyon medals are restrikes. While not a single specimen of the smaller gold medals has ever come to light, a statement shows that 61 gold medals, weighing 39 oz. 1 dwt. 8 grs., were sold for £138 19 10 = \$555.97, and that 548 silver medals, weighing 932½ oz., were sold for £256 9 6 = \$1,025.90. As the medals are stated to have cost £750 (\$3,000), we may calculate the cost of dies and striking the medals, apart from their bullion value, to have been about \$1,400.

R. W. McLACHLAN.

DEVICES ON THE JACKSON TOKENS.

THE political significance of the devices on the Jackson Tokens is not always clear to the average coin student of to-day. One of the pieces has a jackass with the letters L. L. D. (*sic*) on the animal's body; this alludes to the degree which was conferred upon President Jackson by Harvard University in 1833, rather out of compliment to the occupant of that high office than for any special knowledge of the law which he possessed. Above are the words ROMAN FIRMNESS which suggest with the obstinate attitude, characteristic of the animal used to symbolize the President, the well known pertinacity of Jackson; while VETO below, refers to his veto of the bill passed by Congress establishing the United States Bank, a measure the desirability of which entered largely into the politics of those days. The legend, THE CONSTITUTION AS I UNDERSTAND IT which occurs on these tokens, is taken from his second Inaugural Address.

Other tokens, issued by the Whigs, were equally sarcastic. One has the hero of New Orleans standing, wearing a dress coat, a sword in his right hand with which he defends a well filled purse in his left, and a balky mule on the reverse, with similar mottoes to those already mentioned; the animal doubtless alludes to the asininity which his opponents thought he displayed in his warfare on the U. S. Bank, which was favored by a large portion of the business men of the country, and which encountered little if any opposition until Jackson became President. A hog running at full speed, with the motto MY THIRD HEAT, alludes to his so-called "pig-headedness," and particularly to his third message to Congress, denouncing the Bank.

Among the Whig tokens was one with a small bust of Old Hickory, and the words, MY EXPERIMENT, MY CURRENCY, MY GLORY, etc., satirizing what was thought to be his egotism and personal vanity. In 1834, when that party gained a victory at the polls, in New York, they struck a token with a ship under full sail, emblematic of the anticipated national prosperity on their return to power, and when the "Hard times" of 1837 followed after Van Buren's election, the ship, with EXPERIMENT on its hull, is shown dismasted, wrecked upon the rocks, with the lightning of popular discontent completing its ruin.

Jackson's Sub-Treasury scheme, which was strongly advocated somewhat later by Van Buren in his canvass for the succession to the Presidency, was typified by a safe with the words SUB-TREASURY upon it, borne upon the back of a tortoise, to show the slow progress which the plan made in gaining public favor; on the reverse of these is found a jackass at full gallop, with the legend "I follow in the steps of my illustrious predecessor," which is said to indicate the speed at which "Little Van" gained the public regard. This is questionable, as some collectors take the exact opposite view, believing it was an intentional sarcasm on the Democratic nominee. The latter view is confirmed by some of the lithographic caricatures of the day, in which Van Buren was pictured as walking slowly behind a jackass, and carefully stepping in his hoofprints.

Of the tokens issued by Jackson's supporters, one has on its obverse a profile of the General, and on the reverse THE BANK MUST PERISH and a patriotic quotation from his famous Proclamation on the Nullification acts at the South—THE UNION MUST AND SHALL BE PRESERVED, words which were often recalled during the War for the Union.

All of these tokens, it will be seen, have a more or less direct allusion to the controversy which attended the repeal of the charter of the United States Bank, and the financial distress and suspension of specie payments which followed so closely upon that measure, to which the "Hard times" were generally attributed by the opponents of the party in power, and chiefly to the removal of the Government deposits from that institution, disturbing the course of business.

LINCOLN MEDALS.

Editors of the Journal:—

THE old brick dwelling house, on Tenth Street, in Washington, opposite Ford's theatre where Lincoln was assassinated, whither he was conveyed after the fatal shot was fired, and in which he breathed his last, has been made a treasure house of "Lincolniana." Aside from numerous personal relics, books—biographical, historical, etc.—relating to the civil war, to slavery, and especially to the martyred President, there are said to be "hundreds of Lincoln bronze medals," and also "Lincoln medals in all the metals and materials known to the art of medal making," of which the "most valuable is a gold medal which was presented to Mrs. Lincoln after the death of her husband, by 40,000 Frenchmen." This is said to have been struck "in France, but that Napoleon III refused to permit copies to be made therefrom. Four copies, however, were made in Switzerland, and Mr. Oldroyd bought one of these for his collection." The collection of relics made by the gentleman named, was the nucleus of the large and interesting gathering, which is preserved in the house referred to.

The account of this medallic collection is very vague. Can any of your readers tell us how many *different* medals of Lincoln are here gathered? The number mentioned, much exceeds those described in the *Journal* several years ago by Mr. Zabriskie, and supplemented by Mr. H. W. Holland. Possibly one of these gentlemen can inform us whether the number *not* described is anything like what seems to be the case from the statements of the article from which I have quoted. They, or some other collector, may also be able to furnish a description which will identify the

French medal alluded to, and possibly explain how it was that four impressions were struck in Switzerland, apparently from the French dies. The article from which my extracts are copied, gives quite a full account of the house and its contents, but the statements as to the medals are difficult to understand. R.

THE PONTIFICAL MEDAL FOR 1894.

THE Annual issue of the Pontifical Medal for 1894 has just appeared. It commemorates the foundation of the "Seminaries of the Indies." A correspondent gives the following account of its submission to the approval of Pope Leo : —

The Holy Father, on June 26, received Cardinal Mocenni, the new Bishop of Sabina, in special audience. The Cardinal presented to His Holiness the Cavaliere Francesco Bianchi, engraver in metal of the Sacred Apostolic Palaces, who came to offer His Holiness the annual medal which is expressly coined for the Feast of the Apostles SS. Peter and Paul. This year the medal represents, as is customary, on the obverse, the effigy of the Sovereign Pontiff, with the inscription around : LEO. XIII. PONT. MAX. AN. XVII. : and on the reverse, the institution of the Seminaries of the Indies. Here is the figure of Religion, pointing to St. Francis Xavier, who is holding a young Indian by the hand who calls to his attention this seminary. Around the medal on the reverse is the legend, closely appertaining to the subject of the design, and which was written by Monsignor Nocella, Secretary of the Consistorial : — FILII. TVI. INDIA. ADMINISTRI. TIBI. SALVTIS. In the exergue, beneath this design, appears, XAVERIO. AVSPICE. ET PATRONO MDCCCLXXXIV. The Holy Father was greatly pleased with the execution of the work, and addressed words of encomium to Professor Bianchi, expressive of his great satisfaction at the excellence of the design and coining of these medals, three of which were given to him : one in gold, one in silver and one in bronze.

These medals, coined once a year, furnish an enduring series of memorials of the great deeds accomplished by the Pontiffs. The origin of this custom of thus commemorating the chief event of the year, so far as the Pontiff's work is concerned, goes back several centuries. Among early medals of this class, are those commemorating several of the designs of great artists for the building of the present basilica of St. Peter's, over three centuries ago. To the collector of medals the story of the Pontiffs, for several centuries past, is revealed in pictures, or low reliefs, of high artistic merit, and quite easily read. Many events, which have dropped out of the stately productions of the "historic muse," are thus revealed in all their force and circumstance, by the designs on these "medals of everlasting bronze." P. D.

THE Numismatic and Antiquarian Society of Philadelphia has recently obtained new and more convenient rooms in the building of the Pennsylvania Museum and School of Industrial Art, Broad and Pine Streets. Their first meeting in these quarters was held April 5, and Dr. Brinton presided. The commodious Library Hall of the School is granted for the use of the Society, and its own books will be placed here, where they will be accessible to its Members and others, thus greatly increasing the usefulness of the organization.

ADMIRAL VERNON AND HIS MEDALS.

THERE are probably few collectors of American medals who have not some of the numerous varieties of "Vernons" in their cabinets. It is in some respects an interesting series, being the most numerous of any relating to the Western continent, with the possible exception of the Spanish American Proclamation pieces, struck by the larger cities and occasionally by the Clerical authorities of the different cathedrals, in the Mexican and South American possessions of His Most Catholic Majesty, to commemorate the accession to the throne of the Kings of Spain. Quite a large number of these have been described in the early volumes of the *Journal*, but others have since been found, and there are nearly one hundred and eighty now known, if we include those which relate to Fort Chagre, Carthagena and Havana, as well as those on Porto Bello, the earliest of them all. These are all given in the recent volume on Historical Medals relating to America, by the late Mr. C. Wyllys Betts.

Of the execution of these pieces, struck to catch the favor of the populace, and more for the profit of the manufacturer, there is little to be said. The devices they bear, and especially their legends and mottoes extolling the exploits of Admiral Vernon, and the revival of "British glory," appealed to the patriotism and national pride of the British people, as no other medals seem to have done.

In many respects the victory at Porto Bello was one of the heaviest blows which Great Britain ever struck at the Spanish power in America. Porto Bello, "the Beautiful Harbor," on the northern shore of the Isthmus of Panama, and almost directly north of the city of Panama, was discovered by Columbus in 1502. There are few harbors on the coast, and its sheltered bay, its convenience of access from the interior, and its naturally strong position, made this a safe refuge for the men-of-war and the treasure-ships preparing to carry their precious cargoes homeward, to enrich the Spanish crown. The guns of its forts long protected the armed vessels and "coast-guards" which searched and plundered the ships of England, and for years it seemed to be safe against any attack which might be made upon it.

Admiral Hosier, with twenty ships, had vainly tried to capture it, as early as 1726. But thirteen years after, the Hon. Edward Vernon in a debate on Spanish aggressions, in Parliament, sneered at his failure, and declared that "with six ships of the line he would take the place." In July, 1739, he was made Admiral of the Blue, and on the fifth of the following November he sailed from Jamaica for Porto Bello with but six ships; leaving one on his way, to cruise off Carthagena, he appeared before the town with only five—though most of the medals which commemorate the affair say "With six ships only he took Porto Bello," or words to that effect, and frequently show his little command of six ships sailing into the harbor. The "Louisa," however, one of the fleet, actually took no part in the engagement.

At that time the town consisted of about five hundred houses, with two churches, and the steeples of these two churches shown on the medals serve a useful purpose to the collector in distinguishing some of the minute die-varieties. Its harbor was semi-circular, about a mile in diameter, defended by large castles of stone, erected one on either side of the entrance, on high cliffs overlooking the bay; another smaller fort was built upon a point of land on the shore, near the middle of the town. The northern fort was called the Iron Fortress; that on the southern side, St. Jago de Gloria, and the central battery, St. Jeronimo. Of the action itself it is not necessary

to speak in detail ; it was stubbornly fought, but victory did not long delay in making the British Admiral master of the town. When the news reached England, the enthusiasm of the nation was unbounded. Nearly five months elapsed before the London Gazette published the first tidings of the victory, and announced "The Spanish pride humbl'd" by the prowess of Vernon and his companions.

It was the more gratifying to British pride, as an omen of the revival of her glory on the sea. Nothing of like importance had been achieved by British arms since Marlborough's victories, and Vernon was the hero of the hour. For two centuries this port had poured its treasures into the hands of Spain ; but at last it had fallen. British merchantmen might now voyage the Carribbean with no fear of unjust seizure, and no praise was too great to award to the conqueror. The American colonies shared in the enthusiasm. Lawrence Washington had taken part in one of Vernon's expeditions, and the old family mansion in Virginia assumed the name of "Mount Vernon" in commemoration of the event.

Vernon was born at Westminster, England, Nov. 12, 1684. He came from an ancient family, and at the age of eighteen he entered the navy, as Second Lieutenant. Of his services under Queen Anne and her successors, the first two Georges, not much need be said ; it was marked by no stirring events ; the only action of consequence in which he was engaged, which we find mentioned, was his capture of a French ship of thirty guns, in 1711. His subsequent efforts after his victory at Porto Bello did not confirm the hopes of the people, but for this it is claimed he was not to be held responsible. He captured Fort Chagre in 1740, and a year later, with Sir Chaloner Ogle, a fleet of thirty ships of the line and eighty-five smaller vessels and transports, bearing 12,000 troops under Gen. Wentworth, he made an attempt on Carthage ; though at first some successes were gained, and despatches were sent home announcing a victory, the fleet were finally obliged to retire, without accomplishing their object. Vernon however lost none of his popularity, and the miscarriage of the expedition was attributed to dissensions between the leaders. He remained in command of the fleet in the West Indies for a year or two longer ; in 1745 he was promoted to be Admiral of the White, and sent with a fleet to the North Sea. Here he succeeded in the duties assigned him, but the following year he became engaged in a hot controversy with the Admiralty, the result being his resignation, and his enemies succeeded soon after in having him cashiered. He subsequently retired from public life, and died at Nacton, Suffolk, on the 29th October, 1757.

It is not too much to say that the memory of this brilliant event in English annals has stood out with much greater prominence and come down to us with greater lustre, because of the numerous medals of this series. Notwithstanding the contemptible workmanship of the dies, and the comical figures, often mere caricatures, of the gallant officers whose names are borne upon the medals, they were struck and sold by thousands. To these little bits of brass, and not to extended notices on the page of history, the hero of Porto Bello is indebted for much of his fame at the present day. The "beautiful harbor" never recovered from the blow ; it has now but thirteen hundred inhabitants ; its wharves are deserted, its streets are silent, and its unhealthy condition makes it shunned by the merchant vessels which trade in the Gulf of Mexico and the Carribbean Sea : while the disgrace which clouded the last years of the Admiral is forgotten or unknown to those who read the inscriptions which declare "Brave Vernon made us free," and "By courage and conduct" "reviv'd the British glory."

MASONIC MEDALS.

[Continued from Vol. xxix, page 27.]

DCCCCLXXIII. Obverse, Two winged figures, standing and clasping right hands; the one at the right is facing, and with his left is pouring fruit from a cornucopia; the other, to right, places his left hand on the shoulder of the first; a bow crossed by a quiver is on the ground behind him; above are the square and compasses, over which is the All-seeing eye. Legend, on the left, □ FRATERNIDAD. N. I on the right, O. DE MAZATLAN. [Lodge "Fraternity" No. 1, Orient of Mazatlan] and on the base, 26. D. D. IO. M. M. A. L. 5868 [26th day of the tenth Masonic month, year of light 5868. (*Día del decimo mes Masonico Ano Luminar*,) equivalent I presume to December 26, 1868.] Reverse, Plain. A loop at the top by which it was attached to a pendant and dark red ribbon. Silver. Struck in the form of an isosceles triangle; the sides, 27 nearly, the base, 24.¹

DCCCCLXXIV. Obverse, Within a broad, ornate, engraved border, the legend above, ♦ ♦ VOLNEY ♦ ♦ and below, completing the circle, O. D. Maz. 5870 Within, on a horizontal line across the field, T. N. 2. [Volney Lodge (*Taller*) No. 2, Orient of Mazatlan, 1870.] Reverse, Plain, for engraving. Attached by a double ring to the interior angle of a square, one arm of which is grained to represent wood, and the other is graduated; the outer angle of the square is attached to a clasp or slide, somewhat in the form of an ornate shield. Worn with a light blue watered silk ribbon. Clasp and square silver, the medal silver-gilt. Size of medal, 17; length of arms of square, 20 nearly, one arm being slightly longer than the other.²

There is another Lodge in Mazatlan which has a "bijou," and although as will be seen from the description below, furnished me by Dr. Bastow, it is a badge and cannot be reckoned among Medals, I insert it here without numbering, as Mexican Masons, whose Members' jewels are very frequently made in symbolic forms, such as stars, triangles, and the like, constantly call them medals. It is composed of the square and compasses having attached to the outer angle of the square, at the bottom, a circle on which is the legend O. D. MAZATLAN 21. D. D. IO M. M. A. L. 5870 * * * * * [Orient of Mazatlan, 21st of the tenth Masonic Month in the year of Light 5870. The reversed letters are for *Libertad, Fraternidad, Igualdad*, Liberty, Fraternity, Equality.] The other Spanish words abbreviated are given above. The circle has the centre removed and incloses a small photograph of Gen. Rosales, for whom the Lodge is named. At the top of the compasses are two leaves of frosted silver, their points attached to a bar on which L. S. A. ROSALES N. 3. [*Logia Simbo-*

¹ In the Bastow collection, Guadalajara, Mexico. The □ has . The "bow and quiver" is an ancient national Mexican emblem, frequently used by Morelos on his coins of necessity. The Lodge is one of the Mexican National Rite, and the number, local,—there being several Lodges which call themselves No. 1. Bro. Bastow, to whom I am indebted for rubbings and

descriptions of those mentioned as in his collection, informs me that he considers all the Medals of Lodges of this Rite as very rare.

² In the Bastow collection. The allusion in the name of the Lodge has not been ascertained. This Lodge is also under the National Rite.

lica Antonio Rosales, Symbolic Lodge, etc.] The bar is fastened to a ribbon of the color worn by the Lodge, which has at its top a triangle with R.: N.: M.: on its base. [*Rita Nacional Mexicana*.] On the square are the letters A.: L.: V.: y on the left arm and A.: P.: D.: D.: G.: H.: on the right [*Al Triunfo de la Verdad y al Progreso del Genero Humano*. To the triumph of truth and the progress of mankind.] Reverse, Plain. Silver. Size of base of triangle and of circle 18½. The legend in black enamel.¹

DCCCCLXXV. Obverse, On the field are a pair of scales in equipoise, on the horizontal bar of which are the square and compasses; beneath the angle of the square and nearly filling the space between the scale-pans, an open book on which in three lines CONSTI | TUCION | 1857 [The date is that of the year when the present National Constitution of Mexico was adopted.] Legend, on the left, □ VICTORIA; across the apex, N° 1; on the right, OR.: DE DURANGO and on the base, D.: 16. D.: 4° M.: M.: A.: L.: 5869. [Lodge "Victory," Orient of Durango, the 16th day of the fourth Masonic month, 1869.] The Spanish words abbreviated are the same as those given in the preceding descriptions. Reverse, Plain. Silver. In form, an equilateral triangle; length of side, 26. A loop and ring at the top, by which it is worn suspended to a red ribbon.²

DCCCCLXXVI. Obverse, The radiant sun on the centre surrounded by two concentric circles between which is the legend • □ REFORMA • above, and below, completing the circle, R.: N.: MEXICANO [Lodge No. 1, "Reform," National Mexican Rite.] The circular centre is placed upon a star of six points, formed by two equilateral triangles, with small balls on the points; the several points have Masonic emblems,—beginning at the upper one and proceeding around to the right they bear the square and compasses; the square surmounted by a gavel; a plumb; a trowel; a dagger, point inward; and two right hands joined. Reverse, Plain. Silver. Size of circular centre, 16; of star from point to point, 30. A loop and ring at the top, by which it is worn suspended to a dark green ribbon.³

DCCCCLXXVII. Obverse, A winged and draped figure flying to right on clouds; her arms are outspread and in her left hand is a triangular level; above, a radiant star of five points sheds its beams over the field. Legend, on a dead-finished border slightly raised, above, RESP.: LOG.: VERDAD MASONICA N° 89 and below, completing the circle, ★ OR.: DE PUEBLA ★ [Worshipful Lodge of Masonic Truth, Orient of Puebla.] Reverse, Within a wreath of olive leaves and berries, tied with a small ribbon at the bottom, is the inscription in eleven lines, the first between the ends of the wreath, the second curving downwards, the seventh and the last curving upward, 1881 |

1 The Lodge is named in honor of Antonio Rosales, a General who figured in the State of Sinaloa against the French, and was killed in battle near Alamos, Sonora. Culiacan-Rosales, the capital of Sinaloa, added his name to the former name of the city. In the Bastow collection.

2 In the Bastow collection. The Lodge is under the Mexican National Rite. The □ has .:

3 In the Bastow collection. The □ has .: Dr. Bastow writes me that he has not ascertained by what Lodge this was struck. I place it here to bring it into connection with others struck by Lodges of the same Rite.

E. CHAVERO | A. | CHAVERO | E. MARQUEZ, M. AZPIROZ | F. NAVA | J. DELGADO, M. A. MENDEZ | S. M. PEREIRA, J. CARSOLIO | F. ALVAREZ, E. ZARATE | E. CHAIX, M. PEREA | P. BARRIENTOS (Probably the names of the Founders). In minute letters outside the wreath at the bottom, PASTNA (Probably for Pastrana, all the letters are not legible). A loop at the top. Silver. Size 24 nearly.¹

DCCCCLXXVIII. Obverse. On a central circle, a clothed bust of Comonfort in profile, facing observer's left, and surrounded by a cable-tow with five knots; no legend; from the edge of the circle spring four arms, forming a cross, ornate but not heraldic in form; between each of the arms of the cross are three groups of rays, the central group separated (? by a saw-cut) from the others which are attached to the arms. These arms on obverse have no inscription, but bear a sort of boss on the ends of each. Reverse, On a similar circle, the square and compasses enclosing the letter G, the left arm of the square, as is frequently the case, more minutely subdivided. Legend, above, RESP.: | □ | Y.: COMONFORT N 86 and below, completing the circle, ★ 5642 ★ [Worshipful Lodge Y(gnacio) Comonfort, 1882²]. On the right arm of the cross TOL^{cia} [Toleration]; on the bottom VIRTUD [Virtue]; on the left CARIDAD [Charity]; and on the upper arm CIENCIA [Science]. All the words read outward from the centre. Rays between the arms as on obverse. A loop at the top attached to a star of five points. Silver. Size of central circle, 14; from end to end of cross, 27.

The following, though struck from dies, is a composite badge, and can not be classed among Medals; but for reasons mentioned above, I give the description without numbering it. It is a Member's Jewel of a Lodge in Puebla. Obverse, A star of six points, formed by two triangles interlaced: the outer spaces between the points are filled with formal rays, also struck, and which proceed from the centre of the star. On this centre is a Liberty cap in red enamel, and bearing on its lower edge the word LIBERTAD in silver letters; the tip of the cap is of silver, and falls in front. The spaces inside the points, between the sides of the two triangles, are pierced. The triangle which forms the lower point of the star has no inscription on either of its sides. On the right side of the other triangle, L.: M.: R.: LOG.:; on the base, LIBERTAD N.: 39, and on the left Or.: D.: PUEBLA (The Very Worshipful Lodge Liberty, *La Muy Respetable Logia*, No. 39, Orient of Puebla.) Reverse, Concave and plain, showing only a small nut, by which the cap on the obverse is fastened. The points of the star terminate in small balls except the one at the top, which has a loop, and the jewel is worn suspended by a ribbon of the national colors. Silver. Size from point to opposite point, 34 nearly.³

¹ In the Lawrence collection.

² The Lodge, which I understand has its Orient at Puebla, is named in honor of Ygnacio Comonfort, the Mexican General and President, born at Puebla about 1810. He held various public positions, and fought for the Liberal cause against the French. He was murdered by bandits in November, 1863.

I do not attempt to explain why the date on the pre-

ceding Medal, of Lodge No. 89, is 1881, while that of No. 86, now described, is 1882 (employing the rule for transposing the date of the Scottish rite given in a preceding note). Possibly one may be the date of organizing, and the other that of its Charter. The □ has .: This is in the Lawrence Collection.

³ For the opportunity to examine this I am indebted to Mr. Lyman H. Low, of New York.

DCCCCLXXIX. Obverse, A monument, in form resembling an altar; on its face an octagonal panel enclosing a skull and cross bones: its top has a sort of pediment on which is a radiant star of five points; behind, and appearing above the top of the monument, a small weeping willow (? possibly intended for an acacia bush); over this are clouds, and the crescent moon at the left. Under the right corner of the monument G. P. very small — the die-cutter's initials. Legend, on a dull raised border, above, RESP.: LOG.: MARTIRES DE VERACRUZ No 63 and below, ★ OR.: DE TEHUANTEPEC ★ [Worshipful Lodge The Martyrs of Vera-cruz, No. 63, Orient of Tehuantepec.] Reverse, On the field, the inscription in six lines, ITUARTE, | RODRIGUEZ, | RUBALCABA, ALBA, | PORTILLA, ALBERT, | CUETO, CARO, | CAPMANY. (Names, no doubt, of the "Martyrs.") Legend, separated from the field by a circle of dots, VICTIMAS DEL FERROZ TERAN [Victims of a ferocious tyrant] a five-pointed star at the bottom. On the edge, incused, *** JUNIO 25 DE 1879 A LA MADRUGADA *** [At dawn, June 25, 1879]. Copper. Size 24. A loop for ring at the top.

DCCCCLXXX. Obverse, An altar-shaped monument showing its front and left side; its front is panelled and has in three lines VICTIMAS | DE LA GUERRA | DE 3 ANOS [Victims of the Three Years' War]; its left side has a radiant star of five points; in the pediment, the square and compasses, small, enclosing the letter G, rays from which nearly fill the triangular space; on the top, a winged hour-glass; at the left of the monument is a sugar cane (?) and on the right a weeping willow; a star of five points above fills the remainder of the field with its rays: in the ground under the monument, at the right, in small letters, PASTRANA (die-cutter). In exergue, R.: E.: A.: A [Ancient and Accepted Scottish rite.] Legend, on a dull border, slightly raised, RESP.: □ MARTIRES DE LA REFORMA No 80 and below, ★ OR.: DE TLAXIACO ★ [Worshipful Lodge Martyrs to Reform, No. 80, Orient of Tlaxiaco.] Reverse, The square and compasses enclosing a radiant G; the left arm of the square is minutely subdivided. In the rays under the square on the left FUNDADA; on the right, EN 5641. [Founded in 1881]: parallel with the rays and before 5, in small letters, PASTRANA Legend, in an outer circle, near the edge, PEDRO RAMIREZ ★ FELIX CALVO ★ MACARIO GOMEZ and below, completing circle, ★ J. OCTAVIO REYES ★ On an inner concentric circle, CENOBIO ROBLES ★ EVARISTO R. DIAZ ★ RAFAEL REYES and below, completing it, ★ LUIS VEGA ★ In a semi-circle over the compasses, PERFECTO NIETO² A loop at the top pierced for a ring. Silver. Size 24.

DCCCCLXXXI. Obverse, In the field the upper portion of a draped female figure facing (Silence), rises from a semicircle of clouds. A sort of

¹ The inscriptions, etc., seem to need no explanation: *Teran* is perhaps for *Tirano*, or *Tiranía*. The ribbon, white with black edges, and a broad central stripe of black, alludes to the event from which the Lodge took its name. The semi-political character of Mexican Masonry is largely due to the opposition of the Roman church. In the Lawrence Collection.

² Nieto, if I am correctly informed, means descendant; the significance would be perhaps that the members of the Lodge are true descendants or loyal to the principles of the "Martyrs" in the so-called Three Years' War. The names are probably those of some of the "Martyrs," but this I have not ascertained. In the Lawrence collection.

hood covers her head and falls upon her shoulders; her dress is fastened by a girdle tied in front; the forefinger of her right hand is placed on her lips, and her left hand, with forefinger extended, rests on her breast. Above her head is a radiant star of five points. Legend, R.: L.: HIJOS DEL SILENCIO No 66, and below, filling out the circle, ★ OR.: DE TUXPAN ★ [Worshipful Lodge Sons of Silence, No. 66, Orient of Tuxpan.] Reverse, The square and compasses enclosing a star of five points, rays from which extend into the field. The left arm of the square is divided by a scale of tenths, the right by a scale of fourths. On the right of a large ray extending downward below the angle of the square, G. and on the left, P. These letters are retrograde, and so small as hardly to be noticed without a glass; probably the initials of the die-cutter. There is no legend. A loop at the top, on the planchet. Silver. Size 20 nearly. Worn with a light blue ribbon.¹

W. T. R. M.

[To be continued.]

LENOX LYCEUM MEDAL.

OUR thanks are due to Mr. Robert Sneider, of New York, for an impression of the Medal struck for the "World's Candy Exposition," held last winter in New York. The obverse shows the Western Hemisphere, on which is seated a female figure, to left, draped; in her right hand she holds a horn of plenty; her left rests upon a shield blazoned with the national arms of the United States; at her feet is the American eagle with wings displayed and holding in his beak a scroll inscribed E PLURIBUS UNUM: his talons hold the olive branch, and a sprig of olive is also seen at the left of the figure. Legend, WORLD'S CANDY on the left and EXPOSITION on the right. The engraver's name R. SNEIDER NEW YORK in small letters, the line curving upwards, beneath the hemisphere. The reverse has at the left a winged elfin figure, undraped, to right, seated on clouds which nearly fill the lower part of the field; he holds to his lips with both hands a trumpet, the cloth of which has LENOX LYCEUM in two lines; a sunburst appears above. On the clouds are two ribbons floating to the right; on the upper one, NOV. 6TH TO 25TH 1893, and on the lower, ★ NEW YORK ★ No legend. White metal, gilt. Size 24.

CABUL MINT.

THE Ameer of Afghanistan is adopting several progressive measures. In addition to the building of an electric light station, and other public works, he has founded a mint at Cabul, and at no distant day we shall see his coinage in circulation, struck by workmen under the instruction of Europeans.

¹ In the Lawrence collection. The last letter of the name of the place where this Lodge has its Orient, may be an M on the medal, but I take it to be meant for the capital of the Mexican State of that name.

THE CANADIAN "INDIAN CHIEF'S" MEDAL.

THE practice of giving medals to the Indians dates back over two hundred years. The occasions were : the signing of treaties or other agreements, for services rendered in war, or for assistance accorded to colonists. The value of the gift was early recognized by the Indians as at once an attractive ornament and a token of good will from their great Father across the sea. They valued medals, too, according to their size ; therefore large medals were eagerly sought. Louis XVI recognized this fact, and gave medals as large as 76 millimetres in diameter. But this size was reserved for great chiefs or for exceptionally valiant deeds ; four smaller sizes were prepared, one as low as 30 millimetres, and given to minor chiefs and others, according to their rank or services. George III, after the Conquest, followed the same practice, but reduced the number of sizes to three, which were 77, 60 and 38 millimetres respectively. But in size these medals were far outdone by that presented by the Canadian Government to the Indian chiefs in 1872. Its diameter is 95 millimetres. The occasion was the signing of the Stone Fort and Manitoba Post treaties, or "Treaties Number One and Two." By these treaties the whole Province of Manitoba and much of the surrounding country (save that which had been freed by the Selkirk treaty in 1812) was opened for settlement. In 1870 the Indians of Manitoba, becoming uneasy on account of the influx of settlers, asked Lieutenant Governor Archibald to enter into a treaty with them. In 1871, therefore, on his representations, the Privy Council of Canada appointed Mr. Wemys McK. Simpson as a Commissioner to negotiate with the Indians. Mr. Simpson, soon after his appointment, issued a proclamation, calling them to meet him on the 25th of July and the 17th of August of that year. About one thousand Indians and half-breeds assembled in response to this call, and the result was that "Treaty Number One" was signed on the third of August by the Commissioner, Mis-koo-ke-new (Red Eagle), and six other chiefs with their marks. "Treaty Number Two" was signed on the 31st of August by the Commissioner, Mekis, three other chiefs, and a half-breed named Richard Woodhouse.

On the 3d of November Mr. Simpson reported to the Secretary of State for the Provinces, the result of his negotiations, the following extract from which will be of interest in this connection :

"Every band had its spokesman, in addition to its chief, and each seemed to vie with another in the dimensions of his requirements. I may mention as an illustration, that in the matter of reserves, the quantity of land demanded for each band amounted to about three townships per Indian, and included the greater part of the settled portions of the Province. It was not until the 3d of August, or nine days after the first meeting, that the basis of arrangement was arrived at, upon which is founded the treaty of that date. Then, by means of mutual concessions, the following terms were agreed upon. For the cession of the country described in the treaty referred to, and comprising the Province of Manitoba and certain country in the northeast thereof, every Indian was to receive a sum of three dollars a year in perpetuity, and a reserve was to be set apart for each band, of sufficient size to allow one hundred and sixty acres to each family of five persons, or in like proportion as the family might be greater or less than five. As each Indian settled down upon his share of the reserve, and commenced the cultivation of the land, he was to receive a plough and a harrow. Each chief was to receive a cow and a male and female of the smaller kinds of animals bred upon a farm, etc. In addition to this each chief was to receive a dress, a flag, and a *medal* as marks of distinction ; and each chief, with the exception of Bozawequare, the Chief of the Portage band, was to receive a buggy, or light spring wagon.

Two councillors and two braves of each band were to receive a dress somewhat inferior to that provided for the chiefs, and the braves and councillors of the Portage band excepted, were to receive a buggy. Every Indian was to receive a gratuity of three dollars, . . . given as a payment for good behavior. . . . ”

From this it may be noted that only the head chiefs were promised medals, the braves and councillors having to be content with the distinctive dress alone; and that, contrary to the usual custom, the medals were not given on the signing of the treaty. According to the date of the medal, it was not until the following year that it was given. It had in fact to be ordered. This was not done until the beginning of 1872, when Messrs. Hendry & Lesslie, silversmiths of Montreal, received an order for a small number of medals to be made after a design furnished them. This design consisted of the Confederation medal of 1867 for the centre, with an outer rim inscribed on the obverse DOMINION OF CANADA CHIEFS 1872 MEDAL; and on the reverse, INDIANS OF THE NORTH WEST TERRITORIES. Accompanying the letter was a Confederation Medal in bronze, and on this the silversmiths fitted a rim in copper about eleven millimetres wide; they then formed the letters of the inscription and soldered them on to this outer rim. From this medal, so built up, the requisite number of electrotypes impressions were taken. The shells were filled up with lead, and fastened together with an outer band of copper. These electrotypes were afterwards plated to appear like silver.

Rumors state that the Chiefs were at first delighted with the size of the medals, but subsequently became disgusted when they found their capacity for purchasing fire-water was limited indeed!

In addition to those ordered by the Government, a further supply of these electrotypes medals was made for collectors.

Five other treaties were negotiated between the years 1873 and 1876 with the Indians of the north-west, for which a special medal was struck by Messrs. J. S. & A. B. Wyon. This medal bears the same bust of the Queen as that on the Confederation medal, but the inscription is simplified to VICTORIA REGINA. The reverse has a prairie scene with a general officer shaking hands with an Indian chief in the foreground. The inscription reads INDIAN TREATY NO (blank) with 187 at the bottom in incused letters; the number of the treaty and the last figure of the date to be punched in when the treaty was signed. There is a statement that this medal was exchanged for the electrotypes given in 1872.

Ex-Governor Morris of Manitoba, in writing of these treaties, thus refers to the practice of giving medals to the Indian Chiefs commanding:

“ . . . The payment of an annual salary of twenty-five dollars to each chief, and of fifteen dollars to each councillor, or head-man, of a chief (thus making them in a sense officers of the Crown), and in addition, suits of official clothing for the chiefs and head-men, British flags for the chiefs and silver medals. These last are given both in the United States and in Canada, in conformity with an ancient custom, and are much prized by the chiefs and their families. Frequently the Indians have exhibited to me with pride, old medals, issued, with the likeness of the king, before the American War of Independence, and which have passed down as heirlooms in their families. On one occasion a young chief who had come of age and aspired to be recognized as a chief, was decorated in my presence with the old King George silver medal, by one of the band to whom it had been entrusted for safe-keeping by the young man's father, who was a chief, with the charge that on the boy's coming of age, it should be delivered to him.”

R. W. McLACHLAN.

NOTES ON SOME MEDALS DESCRIBED BY MR. BETTS

IN

"AMERICAN COLONIAL HISTORY ILLUSTRATED BY CONTEMPORARY MEDALS."

To the Editor of the American Journal of Numismatics:

SIR,—The recent book on American Medals, entitled, *American Colonial History illustrated by Contemporary Medals*, by the late Mr. C. W. Betts, edited by Messrs. W. T. R. Marvin and L. H. Low, is so complete and so carefully written, that it must be a most valuable work of reference to English as well as American collectors. In such an extensive work there must however of necessity be a few slight errors, but these could soon be rectified if the different collectors were to make a short note, when they came across any, for the advantage of future editions.

The following, which have come to my notice, are very few in number, but may be of interest to some of your readers.

Medal No. 15. RALEIGH'S PLANTATION (?).

The figure given is, as the editors state, incorrect, and there should be a serpent biting its tail surrounding the reverse type, as mentioned in the note. The legend, however, on the obverse is probably likewise incorrectly given, for the specimen in my collection reads: ★ AS • SOONE : AS • WEE • TO • BEE • BEGVNNE : | ★ WE • DID • BEGINNE : TO • BE • VNDONE : I described my specimen in the *Numismatic Chronicle*, 1892 (p. 253), and discussed its nature; it appears to be most probably what may be termed "a medallie memento mori" of the seventeenth century.

Medal No. 517. WILLIAM PITT.

The editors have quoted the *Numismatic Chronicle* that this medal, signed i. w. on the truncation, is always *cast*. The *Numismatic Chronicle* was in this respect certainly incorrectly informed, for the specimen in my collection is a sharp impression struck from dies. It is, however, of workmanship much inferior to that of the similar medal signed by T. Pingo, of which it is probably a copy.

Medal No. 548. PORTRAIT OF BENJAMIN FRANKLIN BY NINI.

This is almost certainly merely a bronze cast from the terra-cotta medallion (4½ inches in diameter) by Nini, mentioned by the editors. The terra-cotta medallion is by no means very rare in France, and in fact is by far the commonest of all Nini's medallions; this fact helps to show the interest which Franklin excited in France. The terra-cotta medallion by Nini with a similar bust of Franklin, but of larger size, is rarer. There is, however, a third terra-cotta medallion by Nini having the portrait of Franklin wearing spectacles; only two specimens of this are known; one I have seen in the collection at the Castle of Blois, and the other is said to exist at Paris.

I may mention the fact that the recognition of the medallist's signature on Medal No. 608 (see page 322) proves by itself the great trouble which the editors have taken in completing the book.

I am, Sir, yours, etc.,

F. PARKES WEBER, M. D.,

*Fellow of the Society of Antiquaries and Member of
the Council of the Numismatic Society of London.*

JULY, 1894.

Our thanks are due Dr. Weber for a fine electro copy of No. 15, above, and for certain notes on Whitefield Medals, which we shall refer to in our next issue. — Eds.

HALFPENNY OF CANADIAN COPPER COMPANY RESTRIKE.

Editors of the Journal:—

SOME years ago in a series of articles on "Canadian Numismatics," which appeared in the *Journal*, I described the Halfpenny of the "Copper Company of Upper Canada," and a mule piece in which its reverse is coupled with the obverse of the Kentucky Settlement token (see *Journal*, Vol. XVI, page 34, numbers CCXIX and CCXX). Among other remarks regarding these coins appeared the following:—

"This, like the former one, is rare, never having gone into general circulation: they both are really English trade tokens of the eighteenth century, and are no doubt from the hands of the same engraver, as are the one penny and one cent pieces of Sierra Leone, to which they bear a close resemblance. Proofs of these latter coins are sold at from one to two shillings in London, while the Copper Company pieces bring from fifteen to twenty dollars. If the dies are still in existence, as the fact that these proof mule-pieces turn up so regularly would seem to indicate, they have been carefully manipulated to keep up the price so well."

The truth of this surmise has been verified by a circular that I have lately received. As the *Journal* mentioned this enterprise in fitting terms in its last issue, with which I fully sympathize, the circular need not be quoted, except to repeat the description, as a caution to purchasers not to confuse the restrikes with those previously sold. It is indeed possible that the issues which have occasionally appeared in the last few years, are themselves merely restrikes.

On the obverse is a recumbent figure of Neptune holding a trident, the date 1794 and the inscription FERTILITATEM, etc. On the reverse, ONE HALF PENNY Within an inner circle in the field, in four lines, the inscription COPPER | COMPANY | OF . UPPER | CANADA.

The circular goes on to state the price, and that they are only to be had from the possessor of the dies, who is "Numismatist to Her Majesty the Queen and Royal Family," and who might be in better business than putting these restrikes on the market.

It is strange that these dies should turn up a century after they are dated, and that the prediction of their discovery should be fulfilled twelve years after it had been written. Here is a lesson to be learned, that when coins reach an extravagant price, a fresh supply is often forthcoming. Such supplies emanate from the discovery of some long hidden hoard, from the bringing into market of coins found in old collections, or, as in this instance, from the discovery of the "original dies." Then, too, there is the ever ready forger, willing to turn a dishonest penny if he can only find the dupes.

In more than one instance has the price of some rare Canadian coin thus suddenly fallen, as for instance the "Ferry token" of the Halifax Steamboat Company, which once brought as high as fifteen dollars. It can now be had for twenty-five cents. Here again, by this discovery, the market value of one of the finest and rarest Canadian issues, which has sold for fifty and seventy-five dollars, has been reduced to five dollars! Thus passes away the flower of our collections.

MONTREAL, July 20, 1894.

R. W. McLACHLAN.

NOTES AND QUERIES.

OUTPUT OF GOLD AND SILVER.

THE Director of the Mint estimates that the world's production in gold for 1893 was \$155,500,000, an increase of over \$9,000,000 from 1892, and the largest in history: that of silver was \$208,000,000 nearly, more than \$10,000,000 over 1892. The closeness in the increase and in the comparative values of the two metals is noticeable, and the Director's figures show that the value of gold alone, available in 1893 for monetary purposes, was greater than the total value of gold and silver similarly available in the years just preceding the beginning of the depreciation of silver.

"RECONCILIATION THALERS."

THE return to favor, although not to office, of Prince Bismarck, has led some unknown person to put out in Berlin, Germany, what are popularly called "Reconciliation Thalers." They bear on the obverse the head of the young Emperor and on the reverse the head of his father's aged and trusted Counsellor. They struck the popular fancy to such a degree that the Directors of the Reichsbank have been obliged to issue a cautionary circular, in which they state the pieces were issued for private gain, and are in no sense coins of the realm. Their value is nearly or quite that of the coin they resemble, but they are not to be taken by the banks.

CENTS COUNTERFEITED BY BAKE-SHOPS.

THE Philadelphia papers are laughing over a curious construction of the Statutes which forbid the fraudulent use of a die, or mould, in likeness of the national coins, under a heavy penalty. It seems some enterprising pastry cook thought it would be a good scheme to tempt the youthful palate by offering ginger snaps stamped with a large copy of the U. S. Cent. This required a large mould containing the devices, which was applied to the dough before it went into the oven. But some zealous official who perhaps happened to get a burned one, applied the majesty of the law, and seized the stock of the baker—moulds, cookies and all, and warned the offender that he mustn't do it any more, under penalty of a fine, which may be \$5,000, or of imprisonment at hard labor for ten years. So the boys had to learn the lesson that money is too hard to get, in these days, for even its likeness to be destroyed by their voracious appetites.

S. B.

BOOK NOTICE.

MEDALS AND MEDALLIONS OF THE NINETEENTH CENTURY RELATING TO ENGLAND, BY FOREIGN ARTISTS: BY F. PARKES WEBER, M. D. F., S. A., MEMBER OF THE COUNCIL OF THE [London] NUMISMATIC SOCIETY. viii: 128 pages. Two autotype plates. 8vo, cloth. Bernard Quaritch, London. 1894.

THIS is a reprint of articles which appeared in the London Numismatic Chronicle, 3d Series, Vols. XIII and XIV, and comprises a very comprehensive list of medallic works. Dr. Weber has given the subject much research, the results of which are placed before the reader in attractive form. He treats of these medals in their historical and artistic aspects, grouping them under the names of the medallists, of whom he supplies brief biographical notices. He points out the development in the process of medal-making, the methods of reducing, and reproducing by electrotypes, etc. The scope is, as the title indicates, confined to medals in which some reference is made to Britain or her Colonies. Not the least interesting and instructive feature is the index of persons and events recorded on the medals, affording both facility of reference and a guide to the study of the pieces. The author describes many specimens from his own collection. The enumeration covers a vast variety of subjects, and is exceedingly interesting in this compact form. American designs are omitted as being probably found described in American works. We commend this little compilation to all seeking reliable information on this subject. It will take an important place in the library of any one who has an interest in medals.

ARCHAEOLOGY.

RECENT DISCOVERY OF PREHISTORIC REMAINS IN OHIO.

MR. WARREN COWEN, a farmer of Hillsborough, O., while fox-hunting recently, discovered several ancient graves; they were situated upon a high point of land in Highland County, about a mile from the famous Serpent mound (where Professor Putnam of Harvard made interesting discoveries some time since). As soon as the weather permitted, Cowen excavated several of these graves. They were made of large limestone slabs, two and a half to three feet in length and a foot wide. These were set on edge about a foot apart. Similar slabs covered the grave. A single one, somewhat larger, was at the head, and another at the foot. The top of the grave was two feet below the present surface. Upon opening one of the graves a skeleton upwards of six feet in length was brought to light. There were a number of stone hatchets, beads and ornaments of peculiar workmanship near the right arm. Several large flint spear and arrow heads among the ribs gave evidence that the mighty warrior had died in battle. In another grave near by, was the skeleton of a man equally large. The right leg had been broken during life, and the bones had afterwards grown together. The protuberance at the point of union was as large as an egg, and the limb was bent like a bow. By the feet lay a skull of some enemy or slave. Several pipes and pendants were near the shoulders.

In the other graves were equally interesting finds. Near the graves is a large field in which broken implements, fragments of pottery and burnt stones, give evidence of a prehistoric village site. It is thought that the people buried on the hill lived in this village.

WORKS OF THE CLIFF-DWELLERS IN UTAH.

In spite of the interest long felt in the cliff-dwellers of the West, there are still some fine examples of their work in Eastern Utah, as yet unexplored. The approach from this side is over the ranges and high mesas of Western Colorado, a country most difficult to traverse, and peopled chiefly by miners too eager for gold and silver to give very much time or thought to ethnography. This may explain the fact that so interesting a region remains neglected.

OBITUARY.

MATTHEW A. STICKNEY.

MR. MATTHEW ADAMS STICKNEY, the well-known numismatist of Salem, Mass., died at his late residence in that city, Saturday evening, August 11. He was born in Rowley, Mass., September 23, 1805, and was a descendant of William Stickney, an early settler in that town. His education was gained in the public schools of his native place, supplemented by a sufficient study of Latin to be useful in the reading of the inscriptions, etc., on ancient coins and medals. At the age of twenty-two he settled in what is now Peabody (then South Danvers), where he began his business life in the counting-room of Sawyer & Pierce, dealers in West India goods; two years later he established himself in the same business, which he carried on there and later in Salem for nearly thirty years, retiring in 1854. His residence for half a century or more was in the city of Salem, and his home there was the constant resort of friends of similar tastes to his own.

As a boy he was greatly interested in ornithology, and it is said that before he was ten years old he had gathered a collection of nearly two thousand eggs—thus early giving evidence of “the collector’s instinct.” As he grew older, his love of antiquarian pursuits developed, and inheriting from his grandfather a large amount of Continental currency, which had been paid him for services in the Revolution, he was led to make a collection of Colonial and Continental coins and money. In this he was

eminently successful; he has left several valuable cabinets filled with ancient and modern coins, but especially rich in early American issues, and those of Great Britain which relate more or less closely to this country. Among his choice pieces is a fine impression of the 1804 Dollar, proof sets complete from 1845, and many of the rarer issues of the United States Mint.

He did not confine himself to numismatic collections, however; he acquired ancient furniture, and old Almanacs, of which he had what is believed to be the most complete set ever brought together in this country, beginning in 1660, printed in England and America; autographs, also, including those of the Signers of the Declaration, American statesmen, and many prominent men of the present century, and other interesting relics of days gone by, found appropriate places in his cabinets.

He was a frequent contributor to the Proceedings of the Essex Institute, of which he was an honored member, having served it as Librarian and Curator, and he also published several works on Numismatic, Historic, and Genealogical subjects, including "Notes on American Currency," "Almanacs and their Authors," Genealogies of the Stickney and Fowler Families, and left others in manuscript. He was a Corresponding Member of the American Numismatic and Archaeological Society; and he held honorary or active membership in the Vermont Historical Society, the American Statistical Society, and several other bodies of a similar character. Mr. Stickney was twice married, and leaves three unmarried daughters. M.

A RECENT TURKISH MEDAL.

THE Sultan of Turkey has ordered a bronze medal to be struck, showing on the obverse the imperial arms, the inscription "Humanity and Benevolence," and the date, and on the reverse having a space for the name of the holder of the medal. It is to be distributed to the sovereigns of Europe and to princes of the blood, and also to anyone who contributes \$50 to relieve the sufferers by the late earthquake in Constantinople.

EDITORIAL.

THE EUROPA-BRITOMARTIS COINS.

THE last number of the *Numismatic Chronicle* (the Journal of the Numismatic Society of London), has a critique on the monograph by M. Svoronos on the Britomartis coin-types, the concluding portion of which we give in this number, from the *Revue Belge*. This critique is not signed, but we judge from the "Contents" on the cover of the *Chronicle*, that it is from the pen of that eminent authority on Greek coins, Mr. Barclay V. Head. He gives a brief abstract of the monograph; after alluding to certain Cretan coins of which Svoronos gives illustrations, and which unquestionably bear Europa, he continues: "The type of the nymph in the tree is certainly far less characteristic of the myth, as it has been handed down to us, and M. Svoronos has adduced a number of cogent arguments against the identification of this nymph or goddess with Europa. . . . Fully admitting, as I do, that he has pointed out several discrepancies between the coin-types and the story of Europa, I must still confess that I am not convinced by his arguments in favor of identifying the nymph in the tree with Britomartis, and of the eagle and bull's head with Minos. Granting that Minos may have metamorphosed himself, like Zeus, into an eagle or a bull, which metamorphosis is, by the way, nowhere related, we have still to face the difficulty of the willing consent with which the maiden welcomes his

approaches [which] seems to be entirely foreign to the character of so chaste a goddess as Britomartis; unless, indeed, we are prepared to admit, with M. Svoronos, that the old Cretan form of the myth was very different from that which has been handed down by Callimachus [cited in full *supra*], in which case we may be also permitted to suppose that the Europa myth may have been also divergent in some respects from the version [cited by Svoronos] as related by Theophrastus and Pliny. The occurrence of the Gortynian type on coins with the inscription ZOQVMZT (= Τόρυποι) may be simply due to the imitation of the coin-types of one city by another for purely commercial reasons—a custom which was very prevalent in antiquity, and especially so in Crete.”

It would be absurd for us to enter into any argument with so learned an authority as Mr. Head on a matter with which he is so familiar; but as we have elsewhere expressed a different opinion, based on the arguments adduced by M. Svoronos, we cannot leave this interesting subject without observing that against Mr. Head's remark that there is no mention of the assumption by Minos of the form of an eagle or a bull, which Svoronos admits, we may offset the statement of the latter that there is no mention that Zeus took the form of an *eagle* to wed Europa—unless such an inference can be drawn from the reading ἐτέρεην for σφετέρην, as mentioned in our editorial note, (on page 6 of our July number,) which seems hardly tenable; but every author who describes the event says he assumed *his own form* for the purpose. Neither can the fact be overlooked that Zeus and Minos are really identical. As to the chastity of the nymphs of mythology, the instances cited by M. Svoronos seem to be a sufficient answer. Diana (or Artemis) herself was not immaculate, if we admit with Preller the identity of Callisto and the primitive Artemis of Arcadia; that the relations between Arcadia and Crete were very close is shown by various authorities cited by M. Svoronos; from which we may also fairly infer an identity in the *character* of the early deities of the two countries. The students of this most interesting series will, we are sure, watch with great interest to see how generally the views of M. Svoronos are accepted by other authorities.

M. SVORONOS has kindly sent us his paper “*Sur la signification des Types Monétaires des Anciens*,” from the *Bulletin de Correspondance Hellénique*,” which advances an entirely new explanation of the meaning of certain devices *associated with stars*, on ancient coins. As this has a certain relation to some papers already printed in the *Journal*, and presents some very novel and interesting theories, we shall hope to give in future numbers extracts from its pages.

DUSIMITIERE AND EARLY CONTINENTAL MEDALS.

IN the July number of the *Pennsylvania Magazine of History*, p. 204, we find a note on certain early Continental medals, furnished by Mr. William James Potts, from which we quote: “. . . the following extract is interesting, though the so-called news is entirely fictitious. The London Chronicle of March 15-18, 1777, states: ‘Arrived the Hellespont, from New York. . . The Hellespont brings the following advices: The Continental Congress have established an order called the Order of Independence; the badge is a green ribbon with a star of six points, and America making offering to the shrine of Liberty.’ . .” We do not know Mr. Potts' ground for calling the news “entirely fictitious,” unless it be the fact that no mention of such an Order has been found, aside from this newspaper story. Very likely Mr. Potts is correct in his opinion, but as this appears to be the first time that the notice of American historical students has been called to the matter, it may be somewhat hasty to claim that there is no basis for the story, simply because the statement is new, or hitherto unnoticed.

The note then goes on to quote the article in the *Journal* for July, 1886, furnished us by the late Mr. Matthew A. Stickney (not “Nathaniel” as Mr. Potts has it), describing a Medal said to bear the legend FRANGIMUR SI COLLIDEMUR¹ and two jars on the obverse, and the

¹ The last word is printed COLLIDIMUR in the article furnished by Mr. Stickney, in several places, and also by the editors of Betts, No. 550, who describe the piece, quoting Mr. Stickney, but say that no impression is known. COLLIDEMUR would be grammatically correct, but until the piece is found, that question may rest.

clinch hands and doves, with a serpent divided into thirteen parts on the reverse. It is to be noted here that the *Frangimur* medal is attributed to DuSimitiere by the writer of the newspaper item quoted, and not by Mr. Stickney.

Mr. Stickney and Mr. Potts then add from the Journals of Congress, Nov. 29, 1776: "Paid P. E. DuSimitiere for designing, *making*, [italics ours] and drawing a Medal for Gen. Washington, \$32," which the former seems to think shows that the Medal for Washington and the *Frangimur* were the same. Mr. Potts says that it is an error to suppose that this payment refers to the *Frangimur*, for in Mr. William S. Baker's paper in the Pennsylvania Magazine, XIII, p. 482, it is clearly shown that it was the 'Washington-before-Boston Medal' which was designed by DuSimitiere. While it is true that the latter made a design for the Boston Medal, as appears from the passage referred to by Mr. Potts, and which we give below, and while it is also true that, as Mr. Potts has clearly shown in his excellent paper on DuSimitiere in the Pennsylvania Magazine (1889, p. 341 *et seq.*), the latter does not speak of making the *Frangimur* medal, yet here again we have only negative evidence. On one side, we find a cotemporary statement that there was such a Medal, and that it was made by DuSimitiere; on the other, we have to acknowledge that no other account has been found, either in the designer's list, or elsewhere, and that no impression of the Medal has been discovered. But the evidence that there was such a Medal, and that DuSimitiere made it, is equally strong. We can accept or reject both if we please, but without further knowledge they must stand or fall together. At present it must be admitted that the existence of the Medal is extremely doubtful, though neither Mr. Potts nor Betts positively deny that there was such a piece.

As to the Boston Medal, it must not be inferred from the above that the well-known piece commemorating the Evacuation, struck in France from dies by DuVivier, was in any sense suggested by DuSimitiere's drawings. Mr. Baker (*loc. cit.*) says:—

"A design for the medal ordered by Congress, March 25, 1776, to commemorate the evacuation of Boston by the British army, was made at the instance of the Committee of Congress by Pierre Eugene DuSimitiere, of Philadelphia, artist and antiquary, as appears by the following entry in his Note-book (Penna. Mag., Oct., 1889, p. 357): '1776, 7ber a drawing in Indian ink for a medal to be given genl Washington on the english evacuation of Boston, begun some time ago.'

"The original drawings for the obverse and reverse of this medal are preserved among the DuSimitiere papers in the possession of the Library Company of Philadelphia, the former being in India ink and the latter in pencil. On the obverse to the left, Washington is represented standing in full uniform and cocked hat, a drawn sword in his right hand, while beside him and leaning on his left shoulder stands a figure of Liberty; on the right of the design the British troops are seen embarking. The figure of Liberty is badly drawn and the expression of the face anything but pleasant, in fact she seems to be leering at Washington. The composition and drawing of the embarkation, however, are commendable. The reverse presents, in the middle of the field, the All-seeing eye casting rays over a naked sword, held upright by a hand, the whole surmounted by thirteen shields bearing the names of the different original States. Diameter three inches, [Here follows the extract from the Journals of Congress, printed above.]

"It will thus be seen that the committee composed of such men as John Adams, John Jay and Stephen Hopkins, made at least one effort to obtain in this country a suitable design for the 'Washington-before-Boston medal' before ordering its execution in Europe, the result being the fine medal by Pierre Simon DuVivier, struck at Paris in 1786."

A comparison of the two shows that no use was made of DuSimitiere's design. Returning to the *Frangimur* Medal, Mr. Potts says:—

"The design of the floating vases is to be found in one of the sixteenth century emblem books, but in our opinion this does not in the least interfere with the statement that such a medal was designed in 1776, for from these ancient sources were adapted many of the devices used during our war of independence. In fact, Pennsylvania drew upon this source as early as 1747, in the designs for the regimental flags of the 'Associators.' The serpent-cut-in-pieces-emblem is, however, distinctly American. DuSimitiere, who recorded much of the work done by him in drawing, painting and designing, does not mention the medal with the floating vase design. The motto *FRANGIMUR SI COLLIDEMUR* is indicative of some regimental device, and their issue, if a fact, the result of individual enterprise."

With the first part of this remark we entirely agree, though as already said, we doubt, as do the best authorities known to us, the existence of the piece; but that the motto *Frangimur*, etc., which signifies "we shall be broken if we come into conflict," was ever a regimental

device, seems absurd;¹ we cannot believe it could have been chosen by any troops in the Continental service, even to express the necessity of union among the Colonies, as the meaning is too equivocal for military purposes. The serpent emblem is said to have been used on flags, with the motto "Join [sometimes Unite] or die."

In conclusion, we may say that Mr. Potts has incidentally disposed of the statement occasionally met with, that DuSimitiere was at one time connected with the Mint, since he gives the date of his death, October, 1784, and mentions that he was interred on the 10th of that month. In his account of the artist to which we have referred, Mr. Potts has an extract from a letter of John Adams to his wife, which is interesting in this connection, as it describes the original design for the rejected drawing. Under date of Aug. 14, 1776, he wrote :

"... proposed design of a medal of DuSimitiere, 'Liberty with her spear and pileus leaning on General Washington. The British fleet in Boston harbor with all their sterns towards the town, the American troops marching in.' For the Seal he proposes the arms of the several nations from whence America has been peopled, as English, Irish, Dutch, German, etc., each on a shield. On one side of them Liberty with her pileus, on the other a rifler in his uniform, with his rifle gun in one hand, and his tomahawk in the other."

Mr. Potts also mentions a fact, we believe not generally known, that DuSimitiere's "profile head of Washington appears to special advantage on the Washington Cent of 1791."

OUR thanks are due to the Scott Stamp & Coin Co., L'd., of New York, for their kind permission to use the plate from their recently published volume on "American Colonial History Illustrated by Contemporary Medals,"—which supplies the illustration for the present number. It is a phototype reproduction of a contemporary steel engraving, and shows the Admiral in the position in which he is most frequently represented on the medals.

DURING the discussion of the Silver question in the Senate, Senator Jones of Nevada, who has recently left the Republican party for the "Populists," because of his attachment to silver, spoke of the various mediums of exchange. "Why," said he, "at one time oyster shells were used for currency." On this Senator Hoar of Massachusetts remarked (*sotto voce*) "That must have been fine; a man could order a dozen on the half shell, and pay for them with the shells." Whether the story is true or not, it will bear repeating, and there is just about as much foundation in justice to excuse the recent operation with the seignorage as for the operation in shells, related above. The question arises, what was the oyster shell currency? Wampum, if tradition is correct, was made from a kind of *clam* shell. Further information is needed.

CURRENCY.

The dead "C"—A counterfeit \$100 bill.

A dollar in your hand is worth five in a church fair chance.

Teacher. "In the sentence, 'Time is money,' can you parse money?"

Scholar. "Yes'm, if it is good money."—*Detroit Free Press.*

THE result of the recent races is as disappointing to our coin collectors as to our yachtsmen—for in spite of all the money spent, the last reports show that the Vigilant has not a cent-aboard.

¹ It is perhaps needless to add that the use of the future form and the first person *collidemur*, (if that be the word in the motto,) implies the probability of a conflict, with the certain result of our forces being broken, if it occurs; thus admitting an expected defeat before the battle began! Surely this was not the spirit of the Colonial regiments. The original device and legend were used when for the interest of both parties a collision was to be avoided, and this was also the sense

in which it was employed on some early issues of the Continental money, as for instance on the Two, Four and Eleven Dollar notes of Georgia, in 1776, and 1777, not in the hope that a collision with the mother country might be avoided—that had already occurred when these were printed—but to declare that the weak Colonies, typified by earthen jars, must not disagree among themselves, or all would be lost.

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AMERICAN JOURNAL OF NUMISMATICS

AND

BULLETIN OF AMERICAN NUMISMATIC AND
ARCHÆOLOGICAL SOCIETIES.

QUARTERLY.



At mihi plaudo
Ipse domi, simul ac nummos contemplor in arca.

— *Hor., Sat. I, ii. 66.*

VOL. XXX.

JULY, 1895—JULY, 1896.

WILLIAM T. R. MARVIN,
OF THE BOSTON NUMISMATIC SOCIETY.

LYMAN H. LOW,
OF THE AMERICAN NUMISMATIC AND ARCHÆOLOGICAL SOCIETY, NEW YORK.

EDITORS.

BOSTON:

T. R. MARVIN & SON, PUBLISHERS,
M · DCCC · XCVI.



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VOL. XXIX.—No. 3.]

[WHOLE No. 147.

AMERICAN
JOURNAL OF NUMISMATICS
AND
BULLETIN OF AMERICAN NUMISMATIC AND
ARCHÆOLOGICAL SOCIETIES.

JANUARY, 1895.



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BOSTON:
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SUBSCRIPTIONS RECEIVED BY
T. R. MARVIN & SON, PRINTERS AND PUBLISHERS,
73 FEDERAL STREET, BOSTON, MASS.

SCOTT STAMP AND COIN CO., L^D., 18 E. TWENTY-THIRD ST., NEW YORK CITY.

S. H. & H. CHAPMAN,
1348 PINE STREET, PHILADELPHIA.

SPINK & SON, 2 GRACECHURCH STREET, E. C., LONDON.

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A ROSICRUCIAN MEDAL.

AMERICAN JOURNAL OF NUMISMATICS.

AT MIHI PLAYDO
IPSE DOMI, SIMVL AC NYMMOS CONTEMPLOE IN ARCA.

— *Horatii, Sat. I, ii. 66.*

VOL. XXX.

BOSTON, JANUARY, 1896.

No. 3.

A CURIOUS ERETRIAN COIN-TYPE.¹

BY MONS. J. ADRIEN BLANCHET.



COLLECTORS and students of ancient coins are familiar with the money struck for Eretria, a town of Euboea, in the fifth century before Christ. These pieces, of different weights, bear the following type: —

A cow standing to left, turning her head backward and scratching it with the hoof of her left hind foot. On the back of the animal is seen a bird, seated, to left.²

¹ THE readers of the *Journal* who have noticed the recent discussions in the daily newspapers which followed an article by Mr. Edward Atkinson, of Boston, relative to "Cow money," — some of the arguments concerning which were editorially noticed in our last number, — will be interested in the comments on certain coins of Eretria, Dicea, and Mende, bearing the type of a cow, written by Mons. J. Adrien Blanchet, which appeared in a late issue of our valued contemporary, the "*Revue Belge de Numismatique*," and which we have translated for the *Journal*. Mons. Blanchet, while believing that these coins may have a mythologic meaning, suggests that the type was inspired by a well-known habit of the animal represented. It seems to us that the mythologic significance of coin types of this character is too well established to permit us to think that this coin is an exception to the rule, and that in this case as in others, we merely have an instance where the artist who cut the die took a familiar incident to symbolize the myth. The race of unbelievers is doubtless as ancient as the oldest coins, and the type may be the work of some doubter, with a secret intention of ridiculing an article of the popular creed, but it seems hardly probable that the authorities would have allowed it to go into circulation, if such a motive had been suspected. We do not understand Mons. Blanchet to hint at any such idea, however, and there certainly can be no objection to his proposition that the engraver simply utilized a natural attitude in rendering the myth.

² Catalogue of the British Museum, *Central Greece*, we do not now discuss, has an eight-footed cephalopod or cuttle-fish.

Some pieces of smaller size simply bear the type of a cow without the bird.¹ There is another rare variety, which represents the cow licking the hoof of her left hind foot.²

It is commonly admitted that the type of the cow, on Euboean coins, has a certain allusion to the cult of the unhappy Io; but in general there has been no attempt to explain the connection which exists between the cow and the bird perched upon her back. Some have claimed that the bird probably represents Zeus [under the form of an eagle], who had brought Hermes to the place where Hera had fastened Io to a tree. Those numismatists who have commented on the Eretrian coins have called the bird a swallow.³ Recently some effort has been made to determine more certainly what kind of a bird it is which the designer had in mind; perhaps it is a sea-swallow (*sterna hirundo*), which is very common in the Aegean Sea.

This is the opinion of Mr. W. Greenwell, commenting on a tetradrachm of Dicea, an Eretrian colony in Chalcidice. This interesting piece has the same type as those of the mother city, — a cow scratching her muzzle and a bird perched upon her back.⁴

Can this singular type be satisfactorily explained by mythologic traditions? We may admit that some of the Eretrian traditions have not come down to us, and that it is possible that the people of that district may have had some forgotten legend relative to Jupiter's assuming the form of a bird, and perching himself upon the back of Io, who had been transformed into a cow. However this may be, it seems to me that we may properly attempt to discover if some natural fact may not have inspired this very curious type on the Eretrian coins. I have said that on the greater number of these pieces the cow is scratching herself, and in only a single instance does she appear to be licking the hoof of her left hind leg. In these two cases it is permissible to suppose that the animal is annoyed by insects. If this be granted, I will quote a passage from a recent work: —

"In speaking of stags, (*elans*) I should mention a dark-colored bird, with sharp claws and pointed beak, which feeds on the parasites which infest the buffalo, the rhinoceros, the boar, and also the stag. The thick hide of the large animals which I have named is covered with parasites which are very similar in their form to the insects commonly called 'ticks,' (*ixodes ricinus*) and are eagerly sought by these birds. By the aid of their claws they can cling in any position to the hide of the animal. Instead of driving them away, the creatures to whom they are useful permit them to perch upon them where they will, without troubling themselves with their presence, and it is not uncommon to see a stag or a boar moving along with twenty of these birds upon their backs."⁵

¹ Ibid, Nos. 3, 4, 5 and 6.

² Imhoof-Blumer and Otto Keller, "*Thier und Pflanzenbilder auf Münzen und Gemmen*," (Representations of Animals and Plants on Coins and Gems,) 1889, p. 33, No. 27, and plate V.

³ In the work of Imhoof-Blumer cited above, the word *swallow* is followed by a mark of interrogation.

⁴ W. Greenwell, "*On Some Rare Greek Coins*," in the *Numismatic Chronicle*, 1890, p. 30, and plate III, 22; F. Imhoof-Blumer, "*Griechische Münzen*," 1890, p. 531, and plate I, 9.

⁵ Edward Foa: "*Mes grandes chasses dans l'Afrique centrale*." Paris, 1895, pp. 163 and 164.

Thus we see that there are certain birds which perch themselves on the backs of different animals, and relieve them of their parasites. I think it possible to explain by this fact the choice of the type on the coins of Eretria and Dicea. This explanation does no violence to the opinion that the type may also have had a certain relation to mythologic traditions. But I believe it is important to show that the idea of the type was inspired by actual occurrences in nature.

Mons. K. F. Kinch, who has recently made some explorations in Chalcidice, has made a comment on that region, which goes to corroborate this suggestion: he says that he saw there certain birds which perched upon cattle and asses. So that, even now, in the same region where the city of Dicea once stood, we have evidence of a fact in nature which resembles this type on the money of Dicea and Eretria.

I will add that we can also explain in a similar manner pieces struck by Mende, another city of Chalcidice, the coins of which bear the device of an ass, which has a bird perching upon its back. For these coins of Mende, no mythological explanation has been offered, so that the natural explanation which I have suggested is equally applicable to the coins of Eretria and Dicea, as well as those of Mende.

May not the types of the coins of Acanthus have been inspired by natural occurrences also? Indeed, we learn from Herodotus that in the environs of Acanthus there were lions, and bulls with enormous horns. The usual device on the coins of this city show a bull attacked by a lion.¹

One might easily find other examples showing that an observation of nature would afford much light towards the explanation of Greek numismatics.

THE BELGIAN-SWISS MEDAL.

In the last number of the *Journal* a description of the Medal struck for the Belgian Exposition at Geneva was given; a fine engraving of this Medal has since been sent us, by which we find that the following corrections are necessary, the previous engraving not having the devices clearly engraved. The device on the reverse, over the Belgian arms, shows the arms of the city of Geneva; above this is a blazing star, with I H S upon its centre, instead of the All-seeing Eye; clouds are shown over the mountains, and the lower portion of the legend should have been given EXPOSITION BELGE A GENEVE 1894.

¹ I might cite another passage from the work of Mons. Foa, which is interesting in this connection as to the moneys of Acanthus: "The buffalo, (or the cattle in those regions) is the prey which the lions prefer, because of its size, and also because its movements are slow."

SOME UNDESCRIBED GREEK COINS.

THE last number of the *Numismatic Chronicle* (London) has a valuable paper by Dr. J. P. Six, in the series he has been contributing to that magazine on some hitherto undescribed Greek coins. One group of these is particularly interesting, as showing the mutual relationship between numismatics and history, and how one science lends its aid to the other in settling doubtful points in each. We have translated a portion of his paper (printed in French in the *Chronicle*) for our readers; aiming to give the substance of the original as fully as our space will allow.

There are four coins in the group under notice, of which the description is as follows:—

(1) Obverse, Diademed double-profiled (or Janus-like) head of a goddess, the eyes curiously cut as if seen facing, and the ears protected as if by the ear-guards of a helmet.

Reverse, Head of Athene to right, the eye as on the obverse; she wears a crested Athenian helmet; behind are the letters A O E; the device is in a deep square incusum. Silver.

(2) Obverse, Head of Athene to right in profile, the eye as on the preceding; she wears a similar crested helmet, which is furnished with guards for the ears.

Reverse, Head of Hera (?) to left, the eye again as before; her hair is confined by a fillet, which fastens it into a knot behind, and the escaping locks fall below upon the neck; in the several corners of the incusum, beginning below at the right, are $\exists \Theta \Lambda$ and a sprig of olive leaves beneath her chin¹ at the left. Silver.

(3) Another, but the head on the reverse is to the right, and *behind* it A Θ E Silver.

(4) Still another, like the preceding, the head on the reverse facing to the right, while *in front* of it are the letters Λ O E Silver.

Of these coins the second is the largest, being size 8, American scale; the other three are somewhat smaller, the first being 6 and the others about 7, and the last two are the heaviest. The double-profiled head on the obverse of the first is identical with that on the most ancient silver coins of Lampsacus, which bear on their reverses the head of Athene, with a Corinthian helmet.²

The head of Hera (?) on the others, is in all respects similar to that on the most ancient coins struck at Herea for the Arcadians, and which have on the obverse Zeus the eagle-bearer, seated, and on the reverse the head of Hera and $\Lambda \text{ Ρκαδικον}$.³

We therefore have before us coins which combine the types of two States, and which we are able to attribute to the alliances of Athens with Lampsacus and with the Arcadians. The date of these alliances is given us by Thucydides (vi, 59).

¹ This little sprig of olive at once suggests the sprig of olive on the United States cents of 1793.—EDS.

² See British Museum Catalogue, *Mysia*, plate xviii, 10.

³ Brit. Mus. Catal., *Peloponn.*, plate xxi, 11, 12, 14, 15; Imhoof, *Zeitschr. f. Numis.*, iii, T. vii, 8, 9; ix, T. ii, 1.

After the death of Hipparchus, 514 B. C., Hippias, perceiving that his power was decreasing, sought on all sides for allies, especially in some State which would enable him to remain the ruler of Athens, or which would furnish him with an asylum in case of disaster. In order to assure himself of the assistance of the king of Persia, he gave his daughter Archedice to be the wife of Aiantides, son of Hippocles the ruler of Lampsacus, as both of these princes were in high favor with Darius I, because of services which they had rendered him in his expedition against the Scythians, about 515 B. C.¹

It was on the occasion of this marriage, 513 (?), that these little coins were issued, the first of which unites the tutelary goddesses of Lampsacus and of Athens, and which is a trihemiobolus of Lampsacus, while the others are Attic coins of the same value [an obolus-and a-half, or one-sixth of a drachm].

When Hippias was forced to fly from Athens, in 511, he took refuge at Sigeum, which belonged to the Pisistratidae, and subsequently resided at Lampsacus with his daughter and her husband; his grandsons succeeded their father Aiantides, and the Athenian emblem, a branch of olive, is seen on the coins of Lampsacus either in the field or around the helmet of Athene, to the beginning of the fifth century B. C.²

Not content with his alliance with such a powerful vassal of the king of Persia, he also placed himself under the protection of the Lacedemonians (with whom he had been on friendly terms), with the condition that he should hold Athens as a dependency of Sparta. By this arrangement Athens became a member of the Lacedemonian Alliance, and it is this event which seems to me to be implied by these coins (Nos. 2-4).

As Sparta struck no money, Hippias could not combine the Athenian device with that of the Lacedemonians, and he therefore adopted the head of Hera, as borne upon the coins issued by that State for circulation in Arcadia, probably the only issue which at that period was in general use in the central portions of the Peloponnesus; thus placing Athens in the same rank with Arcadia relatively to the Spartans. In the judgment of Mr. Head, these little coins, which I believe were issued by Hippias between 514 and 511 B. C., are of the same style and belong to the same epoch as the most ancient tetradrachms which have the head of Athene on the obverse, and an owl on the reverse. I am unable to agree with him, or with Mr. Gardner, in believing that the first Arcadian coins date from 480, nor can I accept the date 594 to 527, which Mr. Head assigns to the first tetradrachms of Athens; on the contrary, they appear to me to have been struck first under Hippias, and subsequently, after his expulsion, by the Athenians, until 490.³

¹ Herodotus, iv, 138.

² The Catalogue of the British Museum gives examples (*Mysia*, p. 80, No. 19) of the wreathed helmet, and in the collection of Dr. Six is one with the olive branch on the field of the reverse. — Eds.

³ This is also the opinion of Imhoof, *Annuaire Soc. Fr. de Num.*, 1882, pp. 89, 90, and of Howorth, *Numis. Chron.*, 1893, p. 156.

The earliest coins which have the ancient form of the theta \oplus (a cross centre), of which there is one example on which Athene still wears the primitive form of helmet having a high crest, and that with the owl at the left, are anterior to 514, while the fractional parts which have Θ are more recent. But among the other tetradrachms I see none which are older than the triobols struck in evidence of the alliance with Sparta.

How does it happen then that these tetradrachms were struck in such an archaic style that Mr. Head could regard them as contemporaneous with Solon? It seems to me that this is due to the fact that the dies were not engraved by goldsmiths or lapidaries, as was the case in Syracuse and Samos, but by sculptors accustomed to carve statues of large size, and "in the round," and who being required to follow a model excellent for the period, ended by producing heads which are not so much archaic as barbaric¹ having failed to make suitable allowance for the proper proportions of the eye and head. There is nothing primitive in the owl on the reverse, and the hair of Athene is bound upon her neck, in a chignon or knot, after a style which was not used until the close of the sixth century, and was not introduced into Syracuse until after the reign of Gelon.

After the victory of Marathon, and not in 527 (the year in which Pisistratus died), the goddess crowned her helmet with the leaves of her sacred olive, and the booty won from the Persians permitted the Greeks to strike decadrachms, at the same time with the tetradrachms, the didrachms, the drachms, and fractional parts of the same, — on which the hair of Athene is arranged in the same style on her forehead; — all pieces sufficiently rare to justify us in limiting the date of their issue to the period between 490 and 480. And it is because of these three olive-leaves, which are found on the head of Hera on Arcadian coins of the same period, alluding to the victory of Marathon so dear to every Athenian, that the type became unchangeable, and was retained for more than two centuries, until the adoption of the head of the Athene of the Parthenon, by Phidias, for the obverse, when the crown of olive was transferred to the reverse, and placed around the owl.

But if Hippias was the first to cause tetradrachms bearing the head of Athene and the owl to be struck, we must also assign to him the rare didrachms — for that they are didrachms I shall presently show — having the Gorgon head on the obverse, and on the reverse a bull's head facing, which from their beautiful style are of later date than those whose reverses bear a lion facing, and occasionally have two globules beside the head, denoting the value. For this Gorgon is of the same style of execution as the Athene, and no doubt

¹ Dr. Six remarks that a number of tetradrachms of barbaric style (*tout a fait barbares*) of which impressions were before him, "were found in the Acropolis at Athens, concealed under a statue overturned in 480 (?). Can it be," he asks, "that these belong to an issue

made in great haste during the period when Hippias was besieged there? The drachm [illustrated in the *Chronicle*] which was one of the lot, seems to confirm this belief." — EDS.

the work of the same artist; and though sometimes seen facing and sometimes in profile, it is the same face.

Thus is explained the note of Philochorus, — that the tetradrachms with an owl were preceded by the didrachms with an ox, — when commenting in his "Attica" on the coins issued by Hippias.¹

Mr. Head remarks (Catalogue, Attica, p. xviii), that the *head* of an ox is not an ox; but neither is a helmeted head of a girl a girl; yet the Athenian tetradrachm was called, *πάρθενος, κόρη* and *Πάλλας* [a virgin, a girl, and Pallas]; and again, a butting bull seen facing, is very properly represented by the head alone, the most prominent feature, and the most dangerous to one approaching him.

Two weights discovered on the Acropolis of Athens and judged by the form of the letters thereon to date from the first half of the sixth century B. C., we consider to be, one a half-mina, of 426.63 gr., and the other a ten-stater or *dekastaterion*, of 177.52 gr., because at that period — that of Solon and Pisistratus, — the mina of Athens weighed 853.26 gr., and the stater 17.75 gr. It follows that the drachm then had the weight of 8.53 to 8.87 gr., or double that which it weighed subsequently, and the stater or didrachm had the same weight as the later tetradrachms. These suggestions are confirmed by Aristotle when he observes² that the monetary standard of Athens — the "primary money" of which the others were only fractional parts, and which he calls *χαρακτήρ*, was anciently a didrachm, that is to say, that it was then divided into two drachms, and not into four, as was done later. Aristotle adds that the mina of Solon was much heavier than that which had been in use before that legislator, and he thus refutes the erroneous assertion of Androtion, who, forgetting that the drachm of Solon was double that of his own time, believed that Solon had diminished the weights of the drachm and the mina.

With our present knowledge we are able to understand the passage in Aristotle (?)³ where it is stated that when Hippias retired the current coins of his time, he then struck a new talent, and reissued silver of the same nominal but of half the actual value, for Athenian money.

The following table will show the results of this transaction:

	17.466	8.73	4.36	2.18	1.09	0.728	0.54	0.36	0.27
Solon, Pisistratus,	2	1	$\frac{1}{2}$	$\frac{1}{4}$	$\frac{1}{8}$	$\frac{1}{12}$	$\frac{1}{16}$	$\frac{2}{24}$	$\frac{3}{32}$
Hippias,	4	2	1	$\frac{1}{2}$	$\frac{1}{4}$	$\frac{1}{6}$	$\frac{1}{8}$	$\frac{1}{12}$	$\frac{1}{16}$

The talent of 17.46 gr. remains the same, but the stater, or didrachm, has become a tetradrachm, and the mina of 873 gr. has been reduced one-half.

¹ Scho. Aristoph., *Aves*, 1106: "γλαυκὲς . . . Λαυριωτικαί." — Φιλόχορος: ἐκλήθη δὲ τὸ νόμισμα τὸ τετραδράχμιον τότε γλαυκὲς, ἣν γὰρ γλαυκὲς ἐπίσημον καὶ πρῶτον Ἀθηναῖς, τῶν προτέρων διδράχμων ὄντων ἐπίσημον δὲ βοῦν ἔχοντων, Pollux, IX, 60. ["The Lauriotic owls." The tetradrachms were then called "owls," for the owl was

the emblem and face of Athene, the didrachms which had the device of an ox being earlier.]

³ See *Ἀθ. πολ.* 10. — *Ἦν δ' ὁ ἀρχαῖος χαρακτήρ διδραχμῶν.*

² See *Oecon.* II, 4, and compare the inscription of Sestos, Hermes, VII, 1873, pp. 113 *et seq.*, l. 43-45.

GEMS USED AS MONEY.

IN a paper read before the London Society of Antiquaries, by Dr. F. Parkes Weber, F. S. A., on "Indian Eye-agates, or Eye-onyx Stones," a copy of which he has kindly sent to the *Journal*, he mentions the ancient use of the stone called "cat's-eye" for money in India, and also of some other gems, for the same purpose. Dr. Weber discusses in a very interesting way the question of what particular stone was meant by "cat's-eye," but this we must omit. We do not recall any previous mention in our pages of the use of precious stones, of greater or less value, for monetary purposes. — EDS.

Nicolo Conti, a Venetian, who travelled in India in the fifteenth century, said: 'Some regions have no money, but use instead stones which we call cat's-eyes.'¹ There is certainly nothing improbable in this statement, and indeed we have evidence to show that ornamental stones have in various countries and at different times served as a monetary currency. If Nicolo Conti was right, then one might expect to find a considerable number of those stones still in existence, roughly cut and polished after the manner of the time.

It may, however, be asked what these cat's-eye stones really were. Were they what we now call 'cat's-eyes'? Professor William Ridgeway evidently takes it that they were, for he states, in his elaborate work on primitive currencies: 'In medieval times, in parts of India, money consisted of pieces of iron worked into the form of large needles, and in some parts stones which we call cat's-eyes, and in others pieces of gold worked to a certain weight, were used for moneys, as we are told by Nicolo Conti, who travelled in India in the fifteenth century.'² The term which Conti most probably employed meant, not what we now know as a 'cat's-eye,' but what is now called an 'eye-stone,' 'eye-onyx,' or more correctly 'eye-agate.'

The term therefore used by Nicolo Conti and Poggio was almost certainly '*catti oculus*,' by which term it may, I think, be granted that Nicolo Conti referred to 'eye-agates.' I do not, however, mean to imply that every specimen like these, now existing, served once as current money. It would be far more natural to suppose that these 'eye-stones' were originally valued as pretty ornaments (like cowrie shells were) and for some proposed medicinal or magical virtue, and that hence a general demand arose for them, which gave them a standard value. Owing to the absence or scarcity, in certain districts, of metallic money, they may have circulated, like cowrie shells, as a convenient medium of exchange, for which their size and durability both suited them. Later on they may have been entirely superseded in this respect by coins, but still have retained some of their value as ornaments or 'charms.' In this case the pieces now existing may have been made, some when they were used as money, but others may be of earlier or later date.

It remains for me only to quote some analogous instances which are to be found of pretty stones and gems being used as a monetary currency.

Captain W. J. Gill³ speaks of turquoise beads being used as a means of payment amongst the Tibetans. In Darfour, amongst some communities of Wadai, amber beads of different quality serve also to some extent as a medium of exchange, a single

¹ *The Travels of Nicolo Conti in the East*, edited with other accounts, by R. H. Major, in *India in the Fifteenth Century*, Hakluyt Society, 1857, p. 30.

² *The Origin of Metallic Currency and Weight Standards*, University Press, Cambridge, 1892, p. 72.

³ *River of Golden Sand*, London, 1880, ii. 77.

bead of the most costly sort being worth two slaves.¹ What the 'λίθοι ἐγγεγλυμμένοι' were, which were used by the Ethiopians as coins,² remains uncertain, but I may be allowed to quote the interesting passage in the dialogue '*Eryxias*,' where they are mentioned. In this dialogue, after Plato's style, the following words are put into the mouth of Socrates:

'Then now we have to consider, what is money? Or else later on we shall be found to differ about the question. For instance, the Carthaginians use money of this sort. Something which is about the size of a stater is tied up in a small piece of leather: what it is, no one knows but the makers. A seal is next set upon the leather, which then passes into circulation, and he who has the largest number of such pieces is esteemed the richest and best off. And yet if anyone among us had a mass of such coins* he would be no wealthier than if he had so many pebbles from the mountain. At Lacedaemon, again, they use iron by weight which has been rendered useless: and he who has the greatest mass of such iron is thought to be richest, although elsewhere it has no value. In Ethiopia, engraved stones are employed (ἐν δὲ τῇ Αἰθιοπίᾳ λίθοις ἐγγεγλυμμένοις χρῶνται), of which a Lacedaemonian could make no use.'⁴

In the absence of knowledge regarding this Ethiopian currency, anything that we can learn about the somewhat analogous currency of gem-stones in India is, I think, especially interesting.

THE MEDALS, JETONS, AND TOKENS ILLUSTRATIVE OF THE SCIENCE OF MEDICINE.

BY DR. HORATIO R. STORER, NEWPORT, R. I.

(Continued from Vol. XXX, p. 51.)

I am again able to add to the previous lists.

I. CANADA.

F. c. *Pharmacists' Tokens.*

Toronto.

932. *Obverse.* A mortar, with pestle. Inscription: THE DRUG STORE | 'JAS. CLARK'

Reverse. ONLY THE PUREST DRUGS USED * | HEAD | QUARTERS | FOR | BOOKS | & | STATIONERY | (a maple leaf.)

Aluminum, copper. 18. 28mm. Edges beaded.

I owe rubbings to Mr. R. W. McLachlan, of Montreal.

F. d. *Medical Apparatus.*

933. *Obverse.* RICHARDSON'S BATTERY. Inscription: MAGNETO GALVANIC. (All incused.)

Reverse. Within field: R. D. | IN CANADA | FEB. 9. 1881. Inscription: PAT. IN U. S. FEB. 8. 1889. (All incused.)

Copper, lead, and brass rings and discs combined, with heart of lead in centre. 37. 58mm.

In the Government collection. I owe the description to Dep. Surg. Gen. D. L. Huntington, U. S. A., who is now its curator.

¹ See *Voyage au Ouadai*, by Mohammed Ibn Omar el Tounsy, French translation, Paris, 1845, p. 559; referred to by Prof. Ridgeway, *op. cit.* p. 46.

² See *Cat. of Engraved Gems in the British Museum*, 1888, p. 9.

³ Money, not coins, but still better *such things* or *such possessions*. The original Greek is εἰ δὲ τις παρ' ἡμῶν πλεῖστα τοιαῦτα κεκτημένος εἴη.

⁴ Translated by Professor B. Jowett in *The Dialogues of Plato* (Clarendon Press, Oxford, 1892), ii. 568.

V. THE UNITED STATES.

A. *Personal.*

Dr. Elisha H. Gregory (), of St. Louis.

934. *Obverse.* Bust, to left. Beneath shoulder: C. KUNZE FEC. No inscription.

Reverse. Within field: SISTERS OF CHARITY | S. POLLAK-E. M. SENSENEY | N. B. CARSON-J. P. BRYSON | L. L. M^cCABE-C. H. LA BARGE | P. Y. TUPPER-A. W. OLCOTT | T. A. GLASGOW-E. H. GREGORY JR. | C. A. KUHN (engraved.) Inscription: PRESENTED TO DR. E. H. GREGORY BY THE STAFF OF THE ST. LOUIS HOSPITAL ON THE FIFTIETH ANNIVERSARY OF HIS MEDICAL CAREER. | *

Gold, tin. 36. 58mm. But three struck; one in gold, and two in tin.

In the collection of Dr. Wm. S. Disbrow, of Newark, N. J. I owe information to C. Kunze, of New York, and Dr. Gregory, Jr.

B. 1. *Medical Colleges.*

New York.

U. S. Medical College. (Eclectic.)

935. *Obverse.* Coat of arms: four quarters with a lynx's head in each; crest, a crown with two spread wings and a lynx's head between. Upon a scroll beneath: INTER FEROS PER CRUCEM AD CORONAM. Inscription: UNITED STATES MEDICAL COLLEGE. INCORPORATED MAY 1878.

Reverse. Laurel branches tied by a ribbon. Between their ends, above: AWARDED TO

German silver. 27. 43mm.

In the Government collection. I have the description from Dep. Surg. Gen. Huntington.

B. 3. *Medical Societies.*

American Medical Association.

Besides Nos. 165 and 166, there are also the following.

936. *Obverse.* A M A in monogram, the letters superimposed (engraved), with bar, upon which: 1886 | (rosette) ST. LOUIS. (rosette.) (All incused.)

Reverse. Blank.

Silver. 15. 24mm. Edge milled. With pin attachment.

In my collection.

937. *Obverse.* A. M. A. | NASHVILLE. | TENN. | 1890.

Reverse. Field blank, with zigzag border.

Silver. 15. 24mm. Edge beaded. With pin attachment.

In the Government collection. Communicated to me by Dep. Surg. Gen. Huntington.

F. d. *Medical Apparatus.*

938. *Obverse.* An open circle of zinc and copper cylinders around a zinc rosette, with copper centre. Inscription: BOYD'S | BATTERY (incused.)

Reverse. PATENTED | JAN. 17 1878 (incused.)

Copper and zinc. 19. 32mm.

In the collection of Mr. W. S. Sisson, of Portsmouth, R. I.

VI. GREAT BRITAIN.

Dr. Anthony Fothergill, of London.

939. *Obverse.* As that of No. 642.

Reverse differs in the engraver's name being absent. It resembles the reverse of the Medical Society of London medal, save in this respect, and that both the altar and serpent are much larger.

Bronze. 28. 44mm.

In the Government collection. I have an impression of the reverse from Dep. Surg. Gen. Huntington.

The regular sequence is now resumed.

Manchester.

Owens College, Dept. of Medicine.

940. *Obverse.* The College Arms, with motto : ARDUUS AD SOLEM Inscription :
THE OWENS . COLLEGE | + MANCHESTER +

Reverse. Laurel wreath. Exergue : CICAL

Bronze. 40. 60mm.

Communicated to me by Mr. A. H. Lyell, of London.

Netley.

Army Medical School.

See Martin, No. 786 ; Montefiore, No. 792 ; and Parkes, Nos. 806, 807.

Newcastle-on-Tyne.

University of Durham College of Medicine.

See Dickinson, No. 635.

The following two medals are now given by the College :

941. *Obverse.* As that of No. 635, save dots instead of the pointed crosses, and trefoils in angles of the quatrefoils. The legend is omitted. Inscription : UNIVERSITY OF DURHAM COLLEGE OF MEDICINE Exergue : A rosette between scrolls.

Reverse. Upon laurel branches tied by ribbon, a label with semi-rosetted ends, on which : DICKINSON | SCHOLARSHIP Scrolls above and below.

Gold. 37mm. By Mappin & Webb, of London.

942. *Obverse.* As preceding.

Reverse. Within laurel branches tied by ribbon : GOLD | MEDALLIST | FOR |
ESSAY

Gold. 37mm. By Mappin & Webb, of London. Given for best essay for degree of M. D.

I have proofs in pewter of both the above from Messrs. Mappin & Webb, through permission of Mr. R. Howden, Acting Secretary of the College.

The seal of the University of Durham College of Medicine is :

943. *Obverse.* Arms ; upon a curved ornamented quadrilateral, a shield with projecting upper corners. Upon this, below, a large ornate Greek cross. Above, in centre, a caduceus (Mercury instead of Aesculapius) ; to right, a tower ; to left, three lions (2 and 1) and chevron. Legend : + SCIRE + USUM + MEDENDI +

The seal of the U. of D. "Faculty of Medicine" is :

944. *Obverse.* Within a circle, upon a curved pentagon, a shield with similar Greek cross. In its upper left corner, the three lions and chevron of preceding. Around the shield, five rosettes. Legend : FUNDAMENTA EIUS SUPER MONTIBUS SANCTIS

York. (This School was closed about 1855. See Leeds).

945. *Obverse.* Within a laurel wreath tied by ribbon, the white rose of York.

Reverse. SCHOLA | MEDICINAE | (the staff of Aesculapius) | EBORACENSIS |
MDCCCXXXIV

Bronze. 28. 43mm. Edges filleted.

In my collection.

c. Scotland.

Aberdeen.

Marischal College (Medical Dept. of the University).

946. *Obverse.* View of new college building. Above : MARISCHAL COLLEGE
ABERDEEN Below : FOUNDATION STONE LAID BY | THE DUKE OF RICHMOND K. G. |
CHANC : OF THE UNIVER' | 18 OCT. 1837 | ARCH. SIMPSON . ARCHITECT

Reverse. MARISCHAL | COLLEGE AND UNIVERSITY | FOUNDED BY EARL MARISCHAL
| MDXCIII | NEW BUILDINGS ERECTED | WITH A GRANT FROM GOVERNMENT | AND CON-
TRIBUTIONS FROM | THE CITY OF ABERDEEN | ALUMNI & FRIENDS | MDCCCXXXVII

Silver, bronze. 32. 50mm.

Cochran-Patrick, p. 161, No. 2, pl. xxxii, fig. 6, of obv.; Anderson, *Notes and Queries*, Dec., 1892, p. 465.

I owe the description to Mr. P. J. Anderson, Librarian of the University.

There is also a medical classes medal, of which I have not yet the details.

See also Jamieson, No. 744; Keith, No. 759; Murray, No. 795; and Shepherd, No. 814.

Edinburgh.

Medical College for Women.

947. *Obverse*. A female, to left, with sprigs of a plant in each hand. Upon each side of neck: Αγα-μη | δη At her side a bush, and at her feet an owl. In front, a pillar, bearing patera and entwined by serpent. Upon pillar: Η ΤΟΞΑ ΦΑΡΜΑΚΑ | ΗΛΗ ΘΕΑ | ΤΡΕΦΕΙ | ΕΤΡΕΙΑ | ΧΘΩΝ Inscription: THE MEDICAL COLLEGE FOR WOMEN, EDINBURGH

Reverse. Blank.

32. 50mm.

I have drawing of this from Mr. A. H. Lyell.

Medical Dept. of the University.

948. *Obverse*. Crowned arms. Legend: DILIGENTIÆ ET INGENII PRÆMIUM

Reverse. Two wreaths. Inscription: FACULTAS MEDICA ACADEMIÆ IACOBI VI SCOTORVM | REGIS EDINENSIS.

Gold. 32. 49mm.

Cochran-Patrick, *loc. cit.*, p. 134, No. 4.

949. *Obverse*. The University Arms. Inscription: ACAD. JACOB: VI. SCOT. REG. EDIN.

Reverse. A laurel wreath. Inscription, on margin: MEDICINA FORENSIS. GUAL- TERIUS G. SIMPSON EQ: AURAT. (engraved.)

This description I owe to Sir Walter Simpson.

950. *Obverse*. The University Arms. Inscription: EDIN · ACAD · JACOB · VI SCOT · REG:

Reverse. A cruciform figure, having in the recesses: M-A-R-Y divided by wild flowers. Within field: DOBBIE SMITH MEDAL

Gold. 29. 45mm. Cut by Alex. Kirkwood & Son.

Ibid., p. 134, No. 3.

Conferred biennially for proficiency in botany. Founded in 1881 by Mr. Thomas Smith, pharmacist, in memory of his wife, née Mary Dobbie, who was a botanist. I have a drawing of it from Mr. A. H. Lyell. See also University of Glasgow.

951. *Obverse*. Bust, facing. Inscription: IOHN MILNER FOTHERGILL BORN APRIL 11TH 1841 | DIED JUNE 28TH 1888

Reverse. Within wreath of foxglove and laurel: MILNER FOTHERGILL MEDAL IN THERAPEUTICS Exergue: PINCHES LONDON

Gold. Conferred biennially.

I owe the description to Dr. F. P. Weber, of London.

Royal College of Physicians. See under Medical Societies.

Royal College of Surgeons. See under Medical Societies.

Marshall St. School of Medicine.

952. *Obverse*. Aesculapius, erect, with serpent. Inscription: SCHOOL OF MEDICINE, MARSHALL ST EDIN⁸ Exergue: ΑΞΚΑΗΤΙΟΞ.

Reverse. Two wreaths of thistles. Field vacant.

Silver. 31. 49mm.

Cochran-Patrick, *loc. cit.*, p. 134, No. 7.

Minto House (Hospital) School of Medicine.

953. *Obverse.* Statue of Hygieia, to left, with serpent upon right arm. Inscription: SCHOOL OF MEDICINE, MINTO HOUSE, EDIN^g Exergue: ΥΓΙΕΙΑ

Reverse. As preceding.

Bronze. 30. 48mm.

Ibid., p. 137, No. 8.

I have drawing of obverse, from Mr. A. H. Lyell.

954. As preceding, but much smaller.

Gold. 21. 33mm.

I have also learned of this through Mr. Lyell.

955. *Obverse.* Arms. Inscription: MINTO HOUSE EDINBURGH | SCHOOL OF MEDICINE.

Reverse. Wreath of thistles.

Bronze. 31. 49mm.

I have drawing of the obverse, from Mr. Lyell.

Surgeons' Hall School of Medicine.

956. *Obverse.* Arms. Legend: NEC TEMERE NEC TIMIDE Inscription: + SCHOOL OF MEDICINE + | SURGEONS' HALL EDINBURGH (in Gothic letters.)

Reverse. Wreath of thistles.

Bronze. 30. 48mm.

I know of this through Mr. Lyell.

957. *Obverse.* A column entwined by a serpent. Inscription, upon a band: SCHOOL OF MEDICINE, EDINBURGH. Beneath: A. KIRKWOOD & SON, EDINBURGH. Within field: EN TΩ ΔΕΞΜΩ Η ΙΞΥΞ

Reverse. Within a coiled serpent: HOC SIGILLO VIRUM INGENUUM—OB RESPONSA | QUAESTIONIBUS TOTI SCHOLÆ PROPOSITIS OMNIUM | FELICISSIMA DONAVIT.

Silver, bronze. 31. 49mm.

Cochran-Patrick, p. 137, No. 9.

958. As preceding, but on obverse two wreaths of thistles.

Ibid., p. 137, No. 10.

959. *Obverse.* Wreaths of thistles. Field vacant.

Reverse. As that of preceding.

Ibid., p. 137, No. 10*.

Veterinary School.

960. *Obverse.* Androcles extracting thorn from a lion's paw. At right, two palm trees; at left, a rock. No inscription.

Reverse. A wreath of thistles.

Bronze. 31. 49mm.

Communicated to me by Mr. Lyell.

Victoria University, Med. Dept.

961. *Obverse.* Arms of University, with motto: OLIM ARMIS NUNC STUDIIS Inscription: THE VICTORIA UNIVERSITY | + MDCCCLXXX +

Reverse. Laurel wreath. Inscription: DISSERTATION FOR THE DEGREE OF DOCTOR OF MEDICINE

Bronze. 28. 44mm.

Communicated to me by Mr. Lyell.

Glasgow.

Med. Dept. of the University.

962. *Obverse.* Arms of the University. Inscription: ACADEMIA GLASGVENSIS.

Reverse. An ornamental design. Inscription: DOBBIE-SMITH MEDAL

Gold, silver. 29. 45mm.

Cochran-Patrick, p. 153, No. 9, pl. xxxi, fig. 5, of obverse.

For Botany, as similar medal of the University of Edinburgh.

See also Balfour, No. 598; Black, No. 606; Cullen, No. 628; J. Hunter, No. 728; and Wm. Hunter, No. 738.

St. Andrew's and Dundee.

Med. Dept. of the University.

963. *Obverse*. Arms of the University. Inscription: VNIVERSITAS SANCTI ANDREE | MDCCCXI

Reverse. Within wreath of laurel and thistle: AIEN APIΣTETEIN

Bronze. 33. 52mm.

Communicated to me by Mr. Lyell.

d. Ireland.

Dublin.

Carmichael College of Medicine.

See Carmichael, No. 622.

Ledwich School of Medicine and Surgery.

964. *Obverse*. Within field: PRESENTED | BY | THE LECTURER | ON | CHEMISTRY. Inscription: LEDWICH SCHOOL OF MEDICINE AND SURGERY.

Reverse. Oak leaves and royal crown. Within: PRIZE MEDAL.

Silver. 37. 58mm.

Fraser, *loc. cit.*, viii, p. 194. Prizes in Chemistry and Materia Medica.

965. *Obverse*. As preceding.

Reverse. Two olive wreaths. Field vacant.

Gold, silver, white metal. 25. 39mm. Struck in 1882.

Ibid., viii, p. 194.

966. *Obverse*. Bust of Aesculapius. Upon neck: J W(ODHOUSE) In front, the serpent-staff. Behind: AESCULAPIUS

Reverse. Field vacant. Inscription: LEDWICH SCHOOL OF MEDICINE AND SURGERY, DUBLIN

White metal. 25. 39mm. Struck in 1885.

Ibid., viii, p. 194.

Royal College of Surgeons, Ireland.

967. *Obverse*. Arms, with supporters. J. W(ODHOUSE). Motto, upon band beneath: CONCILIO MANUQUE

Reverse. Field vacant. Inscription: ROYAL COLLEGE OF SURGEONS IN IRELAND.

Gold, silver, white metal. 25. 39mm.

Ibid., viii, p. 192.

968. As above, but supporters nude. (An unfinished condition of preceding.)

25. 39mm.

Ibid., viii, p. 192.

The seal of the College is as follows:

969. *Obverse*. An upright oval, formed by a band. Within, a cross, upon which a crown, with anchor above and harp below, and at each side an open hand. In angles, alternating, a knotted serpent and recumbent lion. Above, beneath two pendant branches, and within a smaller oval, an eagle; below, upon a suspended band: CONSILIO MANUQUE Upon band: SIGILLUM . COLLEGII . RE-GALIS . CHIRURGURUM . IN . HIBERNIA

Cameron, History of the Royal College of Surgeons in Ireland, 1886, fig. on cover.

[To be continued.]

THE CENTS OF 1793.

THE Cents of 1793 continue to attract the attention of collectors of that series of American coinage. Some of our readers will recall the article in the *Journal*, printed with a photographic illustration in April, 1869. This was followed a few years later by the "Monograph" of Mr. Frossard, which was not confined to the Cents of '93, but covered the series from 1793 to 1857, and was illustrated with numerous phototypes; next came a little book by Mr. Andrews, "Two Hundred and Sixty-eight Varieties of United States Cents," which is now very difficult to be obtained, as it was privately printed and the edition consisted of only forty copies, if we remember rightly. In the years which have elapsed since that appeared, the watchful eyes of collectors have discovered some new dies, and also new combinations of those already known. We learn that Mr. S. S. Crosby, who has made a special study of this subject, contemplates the preparation of an essay which shall bring the subject down to the present state of knowledge. He proposes to describe all the known dies and die-combinations of the Cents of 1793, and perhaps may add those of the Half-cents of that date also.

He desires us to say that if collectors having Cents of 1793, differing either in dies or combinations from those illustrated on the plates in the works above referred to, will communicate with him, sending rubbings and descriptions of the same, he will consider it a favor. Where it is possible, it would be preferable to submit for his examination the pieces themselves, which will be carefully preserved and promptly returned. He is particularly desirous to learn of a Cent with the "AMERI" reverse, in which the period following Ameri is larger and more distant from the I than in the one well known. Foil-impressions of the Half-cents of the same year will also be gladly received. His address is S. S. Crosby, No. 43 West Street, Boston. We need not assure our readers that Mr. Crosby, who is the Treasurer of the Boston Numismatic Society, will give not only careful descriptions but faithful attention to any pieces which may be intrusted to him.

COINS UNDER THE TREMONT HOUSE PILLARS.

THE Tremont House, which was a well-known landmark in Boston for nearly seventy years, has lately been taken down to give way to a much larger and more modern building. When the large fluted pillars which so long stood like granite sentinels at its entrance were removed, there were found beneath them thirteen pieces of old money. These were mostly copper coins of no special value, probably placed there by the whim of some of the builders; among them was an English Half-penny of 1815, a Copper of 1802, "Georgius III. Rex," a Nova Scotian coin of 1814, a Sou of 1780, and Cents of 1822, 1823 and 1826, two Spanish pieces of 1810, and a Dime of 1823.

"SPRINKLE" DOLLARS.

WE find in the *Boston Transcript* a cutting from the *Wheeling* (W. Va.) *Register*, printed a few weeks ago, giving an account of some curious pieces which appear to have escaped the notice of American collectors, although the writer calls them "the famous Sprinkle Dollars." The person who put them into circulation seems to have had a private silver mine, somewhere in the north-eastern part of Kentucky, near the Ohio or West Virginia line, the product of which he used as money, much in the way that the well-known coppers with the device of an axe, etc., were used by Higley, in Connecticut, more than a century ago. The *Register* says:

Not long ago a man living in Grayson, Carter County, Ky., received in payment for a horse sold to an old farmer living near the Lewis County line, \$46, among which were three of the famous "Sprinkle Dollars" of the early '30s. It has been more than twenty years since any of these peculiar coins have been found in that section, and the production of these will recall a queer character who flourished in the early part of the century, Josiah Sprinkle, who lived in one of the roughest sections of Lewis County. One day he appeared in Washington, the county seat, with a buckskin pouch full of silver dollars of his own make. In every respect they appeared the equal of the national coin. The weight was more, and the quality and ring of the metal were all that could be asked.

He spent them freely, and they were taken upon the assurance of Sprinkle that there was nothing wrong with them beyond the fact that he, and not the United States mint, had coined them. When asked where he got the silver, he laughed and shook his head.

The inscriptions on the coins were rudely outlined, and no attempt was made at imitation of the legal coin. Rudely outlined on one side was an owl, while a six-cornered star showed with more accuracy upon the other. The coins were considerably larger than the regulation article, and thicker as well. Upon various occasions Sprinkle afterward visited town, and spent them more and more freely. At one time he volunteered the fact that he had a silver mine in the hills, but no one ever succeeded in inducing the old man to reveal his secret.

Finally, the Government agents came on to investigate. Sprinkle was arrested and brought into court, but the dollars were proved to be pure silver, without alloy, worth, in fact, a trifle more than a dollar each, and after an exciting trial he reached down in a cavernous pocket and drew out a bag of fifty of the coins and promptly paid his attorney in the presence of the astonished officials. Sprinkle was never afterward bothered, and continued until his death to make the dollars, how and where no one ever knew.

LONDON NUMISMATIC SOCIETY'S MEDAL.

The *Transcript* says that Theodor Mommsen has received the silver medal of the Numismatic Society of London for his great services to the science of numismatics. The 25,000 marks, presented to him by his pupils in all countries, he has turned over to the Berlin Academy of Sciences to defray the expenses of a complete corpus of the extant Greek coins.

Prof. Mommsen is an Associate of the French Institute, and well known as a historian, numismatist, and antiquarian. His work on the Monetary System of the Romans is a most valuable contribution to the science.

A CURIOUS ROSICRUCIAN MEDAL.

WE give with this number an illustration of a curious Medal, in the cabinet of Mons. L. Potier, of Paris, reproduced from a photograph of the original, sent us by our correspondent, George L. Shackles, Esq., of Hull, England. Mons. Potier has occasionally furnished the writers with descriptions of some of the rare Masonics in his collection, and his attention having been attracted to the Medal under notice by the fact that it has several Masonic emblems upon it, he wrote to Mr. Shackles, who has one of the best Masonic collections in England, for information concerning it. The latter gentleman being in doubt about it, and having consulted Mr. Warwick Wroth, F. S. A., the head of the Medalllic Department of the British Museum, without obtaining any light upon its history, has sent us the photograph from which our engraving is made, with the request that we shall aid him in ascertaining its origin, history and purpose. If any of the readers of the *Journal* can assist us in the matter, we shall be glad to hear from them.

The description of the piece is as follows; some of the words being indistinct on the photograph, we follow Mr. Shackles' readings.

Obverse, A Latin cross, on which is a rose, stalk and leaves; on its centre the radiant Delta; above, *I N R I*;¹ to the left a seven-pointed star, and to the right an irradiated crescent moon; suspended from the arms and falling in front of the cross is a ribbon, bearing the legend *IN HOC SIGNO VINCES*; springing from each side of the base of the cross is a key, wards downward, and a cluster of three banners, or standards, unfurled; above these, and below the arms of the cross on each side is a standard, suggesting the Roman, with a shield on the staff bearing the letters *Z A G* (?) in monogram; its top is a crescent, points downward, which is surmounted by an animal, thought by Mr. Shackles to be the paschal lamb, but not distinct in the engraving; below this is a sort of tablet with *881* thereon. On the right of the cross the standard has a similar shield on which is *C H M F* (?) also in monogram, surmounted by an imperial eagle displayed on a sphere, and below the shield a similar tablet with *801*.² In front of the banners on the sides of the cross is an irradiated head or face, with a curious appendage, hardly distinguishable in our engraving, but suggesting the tail of a dragon, with a skull, etc., and flames below. Legend, outside of a circular line surrounding the device, *PRIMAS . ORDINE . LOCUS . CONCILIIUM . CAPUT . CONVENTUS . SYNODUS . TURBA . CONGRESSUS . FMRCCR BRITANNORUM . ** If the first word be meant for Primus and taken with Locus, this may mean, First place in the Order (? Head), Council,

¹ Aside from the well-known meaning of the letters *I N R I* (Jesus Nazarenus) the Rosicrucians made them the initials of *Ignem Natura Regenerando Integrat, and Igne Natura Renovatur Integra*. There are several other occult phrases associated with them, but their significance is so recondite it would require an adept to explain them. It would not be difficult to

suggest suitable words for the letters on the tablets if there were no uncertainty whether we read them correctly, but at present it would be merely "guess-work."

² The staff, if it is on the Medal, we cannot distinguish, on either of the Roman standards, in the photograph sent us.

Chapter, Assembly, Synod, People (?) and Congress of the Free-Masons'-Rosy-Crucian-College, in the Kingdom of Britain.' If this hypothesis be correct, we may suppose the obverse to have some allusion to a Rosicrucian body, and to different grades in its membership, Turba possibly meaning the crowd, or general membership; but if this be rejected as a satisfactory explanation of the legend we have no other at present to propose. That the device seems to have reference to a Rose-Croix degree, in some Rite more or less closely connected with the Masonic Order, seems to be confirmed in part by the devices to be seen on the reverse. There is also a possible hint at alchemy in the curiously shaped o in *SIGNO*, which we have followed as closely as our type will allow. It resembles the symbol for antimony, or more nearly the sign *Aries* reversed and surmounted by a cross.

Reverse, The Tables of the Law, above which the words, *FELYTES (?) DE MOYSE* On the left, in fifteen lines, a rhyming version of the Decalogue in quatrains, but the arrangement of the lines on the tablets disregards the rhyming terminations. The words are LES | COMANDMEÑ | DE DIEV | VN SEUL DIEU TU | +ADORERAS & | AIMERAS PARFAITEMET | DIEU EN VAIN TU NE | IURERAS NY AUTRE | CHOSE PAREILLEMENT | LES DIMANCHES TU | GARDERAS EN SERVANT | DIEU DEVOTEMENT | PERE & MERE HONORE- | -RAS A FIN QUE VIVES | LONGUEMENT. On the right, the precepts in eighteen lines: HOMICIDE... | POINT NE SERAS DE | FAIT NY VOLONTAIRE.¹ | LUXURIEUX POINT NE | SERAS DE CORPS NI | DE CONSEPTEMENT | LAVOIR DAUTRUY TU | N'EMBLERAS NI RETIEN- | -DRAS A TON ECIENT | FAUX TEMOIGNAGE | NE DIRAS NY MENTIRAS | AUCUNEMENT | LŒUVRE DE CHAIR NE | DESIRERAS QU'EN MA- | -RIAGE SEULEMENT | LES BIENS DAUTRUY | NE CONVOITERAS POUR | LES AVOIR INJUSTEMENT. This inscription is in black letter, and either in old French, or as on some accounts seems probable, a modern imitation of the older spelling; it will be seen that s is sometimes used for the ç, and *ecient* we take to be an old or careless spelling of the word "knowingly." *Felytes*, if that be the word, which is not very clear, we have not deciphered. The meaning, somewhat liberally translated, is: "Precepts (?) of Moses. The Commandments of God. Thou shalt worship God alone, and love Him perfectly; thou shalt not take the name of God in vain, nor otherwise blaspheme; thou shalt keep the Sundays (Sabbaths) in serving God devotedly; thou shalt honor thy father and mother, that thou mayest live long; thou shalt not be a murderer in deed or voluntarily; thou shalt not be libidinous in thy body or thy thought; the things of others thou shalt not take, nor retain them knowingly;² thou shalt not bear false witness, nor lie at all; the goods

¹ The Latin words, of which these are the initials, being, if the theory suggested is correct, *Fratrum Muratorum Roseae Crucis Collegium Regno* [The College of the Masonic Brethren of the Rosy Cross in the Kingdom.]

² I am indebted to Mr. S. Arthur Bent, of the Bostonian Society, who confirms my reading of some of the words in the old French: he informs me *Embleras* comes

from an old verb *emblem*, equivalent to the modern *enlever*, *dérober*, to steal; the obsolete *à l'emblée*, furtively, is from that root. *Ecient* is now spelled *escent*, and *à ton escient* means knowingly, voluntarily. *Felytes* he does not find in any old glossary or dictionary; it may be erroneously spelled on the die, by intention or otherwise; the second and third letters are indistinct. *Consepiement* may be *Consentement*, — willingly.

of others thou shalt not covet, to have them unjustly." Over the tablets is an eagle flying downward, carrying in his beak a triangle from which hangs a small cross. Above at the left, the radiant sun, and at the right the crescent moon; to the left of the tablets an extended pair of compasses and a radiated G over a tau cross entwined with a serpent,¹ below which is a rough ashlar; to the right of the tablets a square, the angle upward, a five-pointed star, a column surmounted by a horse (?) and a perfect ashlar. In exergue, a plumb at left, triangular level at right, and two pyramids (?) on either side of a winged face over a skull and cross-bones. Bronze. Size 56 (95 mm.). The obverse has apparently been "tooled." From the size and the appearance as photographed, we take it to be a cast.

An examination of this singular medal does not give much light as to its origin; as already remarked, its Masonic emblems, combined with the rose upon the cross, seem to point to the conclusion that it has some affinity with the Masonic Order, or rather with some of the numerous rites, which during the last half of the eighteenth century were grafted upon the simplicity of Ancient Craft Masonry by those who sought to advance themselves at the expense of credulous or ignorant brethren. These rites claimed an antiquity utterly false, but by an ingenious mixture of hermetic and alchemistic philosophy, joined with ridiculous pretensions of age and mysterious knowledge, they excited the curiosity of the weak, and many were designed, if they did not serve, to enrich their authors. To some one of these rites which used the emblem of the Rosy Cross we must turn to find the probable origin of this medal.

Of the numerous bodies claiming to possess some of the secrets of the old Rosicrucians, we will confine ourselves to those which had a quasi connection with Masonry. While there are traditions of a "Rosicrucian college," of which some account is given in an old book published by Thomas Vaughan, — who called himself Eugenius Philalethes, — in London, in 1652, not much reliance is to be placed on them, and the "college," if it ever existed, preceded the revival of Masonry, and died before that event; its "secrets," if it had any, died with it, though some of its mystic emblems perhaps survived, and have come down to us on certain Medals; the "College," by which is simply meant one group of alchemists, was merely a name of the class; for while the ancient Rosicrucians, who mingled religious ideas with alchemy, had more or less correspondence with each other, they had a mutual fear lest one should discover another's secret processes, and thus accomplish the "*opus magnum*." This fear prevented the formation of any formally organ-

¹ The tau cross with the serpent, which is the "brazen serpent" of Numbers XXI, is the same in symbolic allusion as the rose upon the cross, — each referring to the Saviour. The eagle, the dragon, the triangle, the sun, the crescent moon, the pentagon or five-pointed star, the skull, are all alchemistic emblems. (See *Journal*,

XXIV, pp. 76, 80.) We do not consider them to be alchemistic here, but probably selected from Masonic emblems (in one or another degrees of which Order they are all, with the exception of the dragon, well known symbols), for the very reason that they were common to both.

ized guild or fraternity among them, though it is true that there was a "Society."

The "Roya Order of Scotland," which is said to have a ritual in rhyme, is suggested by the rhyming verses of the Mosaic law on the reverse. One of its grades was called HRDM (Heredom Kilwinning), and another RSYCS (Rosy Cross); the grades are said to have been imported from France into Scotland in 1740 or later, and used in the Stuart interest.

The "Philalethes," or "Seekers for Truth," a French body formed about 1771-3, had a grade called the Rose-Croix. It had some little success, when it began working, and was active in 1785 when it held an assembly, called the "Convent of Paris," but the system became extinct about 1790.

The "Antient and Primitive Rite," that of "Misraim," and that of the "Philosophic Scottish Rite," as well as the "Ancient and Accepted Rite," all have a degree in which the Rosy Cross is an emblem. None of these can show an undisputed antiquity, and most of them date from the middle of the last century.

There was still another body, having nine grades, of German origin, dating from the close of the eighteenth century, called *Die Rosenkreutzer*, which used the same emblem; it was hermetic and alchemical, and seems to have been an "adapted" Order. This also has long been extinct. One other body, calling itself a "Chapter of Heredom," according to the Rite of Perfection as practiced in Germany, was brought to London by German brethren in 1778. Its grades, of which it had twenty, were adopted from a French system, and among them was a "Chevalier de Rose Croix."

To some of these bodies, therefore, it seems not improbable that this Medal must be attributed. We are confirmed to some extent in this opinion, by the comments of Mr. Warwick Wroth, F. S. A., the head of the Medallic Department of the British Museum, who after an examination of the piece, wrote to Mr. Shackles: "I agree with your view *on grounds of style* [of workmanship] that the obverse is not earlier than the latter part of the eighteenth century. The reverse looks earlier, but it may, on the Medal, be merely a reproduction of older work." Mr. Speth, an English Mason, well read in the history of the various Continental rites, says: "The verbiage is, I fancy, intentionally archaic, that is, not of the time of the impression of the Medal, leading to the supposition that it was struck to bolster up some claim of antiquity." With both these conclusions we are disposed to agree.

After giving it such consideration as we have been able, we are satisfied that it does not belong to the Ancient and Accepted or Scottish Rite,¹ or the

¹ We do not forget that the tables of the law have their place, like the rose and cross, in some of the Grades of the A. and A. rite, and the banners also appear on several French Medals (as for instance Marvin 80) of this rite, but our opinion is based on our personal knowledge of the grades, and their symbols. One of the banners on the obverse has an indistinct figure suggesting St. Andrew and his cross, and another a Maltese (?) cross. If the figure can be shown to be St. Andrew, the question would arise whether the allusion is to the so-called Scottish or one of the German rites, in each of which there is an allusion to him.

Rosenkreutzer. Of the others mentioned, while not impossible that it may have something to do with the Chapter of Heredom, brought by Lyungberg, Von Hessen and others, to London in 1778, yet this is doubtful, as the Mosaic Law is given in *French*; the lack of Egyptian emblems, which were so copiously used by the authors of the Rite of Misraim (for the objects called pyramids in the exergue of the reverse are conventional, and not of a marked Egyptian style), excludes that body from its ownership, while the "Antient and Primitive Rite," so closely connected in its origin with the Rite of Memphis, not only used Egyptian symbols, but in spite of its pretensions, cannot be shown to have existed before 1814 and 1815. The Philosophic Scottish Rite, was probably founded in Paris by the Lodge *Contrat Social*, which had its origin in a Lodge of another name about 1766; April 2, 1776, it changed itself into a "Mother Scottish Lodge" practicing the so-called Philosophical Scottish rite, with a Rose-Croix grade, whether originating the rite or not, and it held a "Convent" in 1777, opened by De Gebelin, which had numerous sittings; it changed its title several times, and its history is rather obscure, although it seems to be fairly established that it worked for half a century, going into "slumber" in the Revolution, and subsequently reviving; about 1825, when near its death, it was a self-styled "Royal Mother Lodge," but it does not appear to have ever put in practice the elaborate scheme it sought to institute. In the period when it was most flourishing, it adopted the grades of Avignon, which seems for some reason to have been the headquarters of the various hermetic degrees; but after investigating its complex history as far as we are able, and the accounts are very conflicting, we reject the theory that our Medal has anything to do with this body. Its reference to Britain alone seems enough to exclude it, in view of the fact that the *Contrat Social* professed to regard Scotland (though with no real grounds for such a course) as the mother country of the rite it favored.

We seem thus to reduce the probabilities of the origin of our Medal to three bodies among those named, if our reasoning is accepted, viz.: — the "Chapter of Heredom," so-called, the "Royal Order of Scotland," and the "Philaethes" of France. The first of these was of German origin, though working in England at one time, and there is a suggestion of the German style in some of the devices, yet the fact that the Commandments are in *French*, seems to indicate that it could not have come from this. But so little is known of the working of this body, that while the probabilities in its favor are very slight, we cannot altogether reject it; the allusion to Britain, and the evident influence of Templar Masonry, as shown upon the piece, seem to point to some body having English affiliations.

As to the second, or "Royal Order," the first argument against it is the fact that the Rosy Cross, used by that rite, is a Greek cross, with five roses, instead of the Latin, with one; again, one of its historians says the Order at

its revival in France discarded all hermetic symbols and theories of the other Rosicrucian rites; there is no *tower* among the emblems, which as a prominent symbol of that Rite, placed on one of its well-known Medals (Marvin, 239), we might expect to find; on the other hand, we learn from a member of the Order that the Commandments are used in its ritual, which is a rhyming one; the rhyming version of the Mosaic law, and the similarity of some of the peculiar emblems before us to those used in the "Royal Order," with the fact that this Order did strike some medals, are the strongest points in favor of this body, but these are too slight a foundation to rest upon, for some of the emblems are said to have no allusion whatever to the rite, although it has been suggested that the original French Ritual has been modified considerably since its first appearance in 1745 and its revival in 1786, and its symbols also.

The "Philalethes" was formed from a French Lodge, the *Amis Réunis*, which was working in Paris as early as 1771-73. It had some obscure connection, through a few of its early members, with the *Contrat Social*, but was apparently more successful than that Lodge in its beginnings. It is said to have been based on a mixture of Martinism, — an older rite originated in 1754 and revived in Paris about twenty years later, — with Swedenborgianism. The mystical philosophy of the Swedish sage was very attractive to the makers of the hermetic rites. In its membership were included Court de Gebelin, who had been associated with the *Contrat Social*, Abbe Rozier, de Langes its leading spirit, Count Stroganoff, a Russian, supposed to be the same who aided in introducing Masonry into that empire, Beyerle, a "counsellor of the Parliament," Baron Von Gleichen, a Dane and Secretary of a "Convent" called by the rite for the German language in 1785, and many others of Masonic and intellectual prominence. It was thus somewhat cosmopolitan in its material, but we find the names of no English Masons mentioned as connected with it. It sought, as had the *Contrat Social*, to control the Rose Croix grades of all rites, and held a "Convent" for that purpose, Feb. 15, 1785, at which some eighty Rose Croix representatives were present; this Convent or Council seems to have sat until the end of April, or the beginning of May. One writer says it was attended by numerous French and German and a few English Masons, mostly if not entirely from the "high grades," but nothing practical resulted from this or its third Conventus in 1787. In some way it was also connected with or drawn into the operations of the charlatan Cagliostro and his Egyptian rites. Cagliostro is said to have got what he called his "Egyptian" Masonry in London, a few years before the Convents mentioned; if so, and as we know he had control in Paris of a Lodge with the name Philalethes, this may furnish a clue to the "Britannorum."

It is difficult to determine how much reliance, if any, can be placed on the conflicting stories regarding the doings of these fanciful rites; Thory,

a zealous Masonic antiquary, tells us something about them, and by English writers he is thought to be reliable; he mentions the Conventus of 1787. But after all the research we have been able to give, our knowledge of what the *Amis Réunis* really accomplished is most unsatisfactory. This is all that we can definitely say, viz.: The character of the rite was hermetic; it used the Rose Croix emblems; it included a Rose Croix grade of its own composition, which was the seventh in its system of twelve degrees, made up so far as we can judge from previous rituals; it was able to hold well-attended "Convents," which attracted notice; it was cosmopolitan, and while meeting in France, believed it had found in Great Britain the source of revived Craft Masonry, as well as some of the higher grades; its leaders were men of "high intellectual character;" and though it expired in the French Revolution, many of its members falling under the axe of the guillotine, yet, brief as was the period during which it existed, it apparently was stronger than any of its rivals except the Ancient and Accepted Rite, and of the three bodies last named, the Philalethes seems the most likely to have originated the Medal, with our present knowledge.

If it could be shown that its Convents were of sufficient importance to lead to striking a Medal; if it should be found that the story has any truth that Cagliostro, perhaps the greatest of modern humbugs, acquired any special influence over its members, and finally, if any satisfactory explanation can be proposed of the meaning of the letters and dates on the standards, etc., we might be able to bring it home to this rite. The probabilities that this can be done are very doubtful. All that can be said without fear of contradiction seems to be that, from its style of workmanship, it must belong to the eighteenth century, and from the character of its emblems to the latter part of that period; it must, therefore, belong to some rite practicing a Rose Croix grade; the rite which struck it, seems to have had some connection with Great Britain as well as France. While, therefore, the probabilities that we should be justified in attributing it to the Philalethes are, we willingly admit, very slight, we have been able to find no other which seems to have so strong a claim, weak as that is.¹ Information from those familiar with the rites, and the history of the bodies who used this emblem, which may assist in enabling us to assign the Medal to its true source, will be gladly welcomed by ourselves, and by the numerous students of Masonic Medals abroad, who have for many months been vainly endeavoring to discover its origin. M.

¹ Besides the rites alluded to, which possessed a Rose Croix grade, may be mentioned a French rite called "Adonhiramite Masonry," founded about 1781, which is working at the present time, and Medals struck by a Brazilian Lodge using that rite are mentioned elsewhere in this number of the *Journal*. In this rite it is the eleventh degree. It was also the sixth degree in Starck's "Clerical System," a modification of the "Strict Observance," but which disappeared in 1778. It is the seventh or last degree in the French or Modern rite,

which is the result of a compromise with the Grand Orient of France in 1786, and is still practiced by a few Lodges in that country. We regret that we have had no opportunity to investigate the early history and peculiar symbols of this rite, but we can find nothing to lead us to suppose that either of the rites mentioned in this note had any connection with Masonry in Great Britain, which from the word *Britannorum* in the reverse legend, seems to be a condition to the correct attribution of the Medal under notice.

THE LOUISBURG MEDAL OF THE SOCIETY OF COLONIAL WARS.

THE interest in American Colonial history has received new impetus by the foundation of the various Societies formed by the descendants of those who took part in the war of the Revolution, and the earlier struggles of the colonies, and some of these in various parts of the country, by their local chapters, have struck appropriate historical medals. The "Society of Colonial Wars" has recently celebrated the one hundred and fiftieth anniversary of the capture of the city of Louisburg, which was taken by a joint expedition composed of British and colonial forces, in 1745. The city, on the southeast shore of Cape Breton, was long considered one of the strongest posts of the French in their Canadian possessions. They erected there a fortress, on which they expended thirty million livres, and built up a large trade, exporting fish caught on the neighboring Banks and dried on the island, to the amount of half a million quintals annually, and five hundred vessels were employed in its trade and fisheries. Its strong fortifications caused it to be regarded as the "Gibraltar of America," and as a menace against the British possessions, especially the New England colonies, and when the expedition was planned to capture it, during the war between France and England in 1744-49, known as King George's War, the colonists, and particularly the people of Boston and Massachusetts, eagerly coöperated, most of the troops being from that colony. The attack of the combined forces was a surprise to the French; it proved successful, and the city surrendered June 17, 1745, just thirty years before the battle of Bunker Hill. This event has been commemorated by a handsome medal, struck for the Society named, by Tiffany & Co., of New York, of which the following is a description:—

Obverse, Clothed busts, jugata in profile to left, of Admiral Sir Peter Warren beneath, and General William Pepperell above, the latter in court dress, wig, and a ruffled shirt: under that at the left is · WARREN · and under the other · PEPPERRELL · (He changed the spelling of his name after he had been rewarded for his services in this expedition by being created a baronet.) On the truncation of the latter bust TIFFANY & CO. in small letters. On a small circular tablet or medallion at the left is the head of an Indian warrior in profile, and in a similar tablet at the right a colonial soldier with steeple hat, jacket or corselet, and short musket, who stands nearly facing. Legend, above in two lines, SOCIETY OF COLONIAL WARS | "NIL DESPERANDUM CHRISTO DUCE" [With Christ as leader nothing is hopeless], and below, in two similar lines, IN COMMEMORATION OF THE 150TH | ANNIVERSARY OF THE CAPTURE JUNE 17 1745

Reverse, A view of the city of Louisburg in the distance at the right, surrounded by ramparts with projecting salients; a large building surmounted by a cross, within the fortifications, around which houses are grouped; a point of land extends into the foreground, on the right of which are warehouses, docks and shipping: the sea at the



FIG. 1.



FIG. 2.

LOUISBURG MEDALS.



THE ENGLISH "INDOCILIS PATI."

left, on which are two ships and three smaller vessels ; clouds above. Legend, above, LUDOVICOBURGUM FUNDATUM ET MUNITUM [Louisburg founded and fortified] and in the exergue, M · DCC · XX

This reverse is a careful reproduction of the well known medal of Louis XV (Betts 142, who has a cut of the original piece), and was struck from metal obtained from some of the old cannon sunk in the harbor, either by the English in 1763, or perhaps from the guns of a French frigate "*Le Celebre*," which was blown up and sunk during one of the sieges. The metal was so tough that it apparently did not take kindly to the smooth face of the die, and "drift marks" appear on some of the planchets, which lend them interest rather than detract from their appearance. The size is 32, American scale. We are indebted to the kindness of the officers of the Bostonian Society for an opportunity to examine this interesting medal.

The city which had been captured after so hard a struggle by the British and Colonial forces, was restored to France by the Treaty of Aix-la-Chapelle, October 18, 1748, and evacuated by its captors the 23d of July in the following year. It was again captured by the British in the next war with France, July 26, 1758, after a sharp struggle. Several medals commemorating the last capture have been struck with the bust of Admiral Boscawen, who commanded the naval forces at that time, and it is singular that he alone was thus honored, while his associate, Gen. Amherst, who commanded the land forces with skill and success, received no such tribute to his bravery. Some of the latter medals are amusing for the absurd representations they bear of the attack. (See Betts, Nos. 403-414, for descriptions.) We give illustrations of the original from which the Colonial Wars Medal was copied, described above, and a cut of the Boscawen-Louisburg Medal, commemorating the second capture, as interesting in this connection. There were several varieties of the last, all of inferior workmanship, and said to be rare for that very reason. The hill shown on the illustration is increased to three on one variety, but none of them had any existence except in the die-cutter's imagination. How vivid that was may be discerned from the staff falling before it is struck ; while the singular trajectory of the fatal missile from the muzzle of the gigantic mortar to the side of the tower, is not less remarkable than the anatomical proportions of the firing party in the distance.

The "Seven Years' War" in which most of the European powers were involved, was closed by the Peace of Paris, Feb. 10, 1763, between France and England, and the Treaty of Hubertsburg, Feb. 15 of the same year, between the various powers. Great Britain thus became mistress of all the French possessions in North America and not long after demolished the fortifications of Louisburg at great expense. Since that time the old city has remained in a ruinous state, and its harbor is now almost deserted.

"INDOCILIS PATI."

COLLECTORS of Medals relating to America are familiar with the British piece with obverse, bust of George III, and reverse, a rampant lion bursting the cords which have bound him (Betts, 584), referring to the wrath of Great Britain over the "Armed Neutrality." It is not however generally known that the reverse, both in design and legend, was copied from one by Hedlinger, commemorating the death of the heroic Charles XII, of Sweden, Nov. 30, 1718, more than sixty years previously; the chief difference apparently being that the date in Roman numerals was substituted on the English piece for the word "MAGNANIMI" on the Swedish Medal. The propriety or significance of the use of IN PERPET MEMOR. on the former Medal has always been something of a puzzle, for there seems to be no special point in so emphatic a declaration. The Swedish Medal reduces what little aptness it had to a minimum.

R.

JETON OF THE PRINCE OF ORANGE AND PRINCESS ANNA.

BY EDMUND J. CLEVELAND.

Obverse, Busts of the Prince and Princess (the Prince nearest the observer) jugata, right, partly encircled by the legend, W. C. H. F. PRINC · AVR · ET ANNA MAG · BRIT. [William Charles Henry Friso, Prince of Orange and Anna of Great Britain]. *Exergue*, HO[o resembles an orange]LTZHEY · FEC.

Reverse, Below the orange branch having across it, in the centre, the sheaf of arrows — being the family and Netherland insignia — the inscription in parallel horizontal lines, which, it will be noticed, form a rhyming quatrain.

Být opgaan | der ORANJEZON | Krygt Nederland | een Gideon [here an orange on a sprig] : J. V. D. STREBGE [here the meridian sun casting rays behind the legend] 1747.

This legend proclaims the Prince as the Gideon of the Netherlands. Silver. Size, 18, American scale, or 30 millimetres. In my collection.

Concerning the marriage of the Prince and Princess, Smollett says: —

On the fourteenth day of March [1734], the nuptials of the Prince of Orange and the Princess Royal were solemnized with great magnificence; and this match was attended with addresses of congratulation to his majesty [George II] from different parts of the kingdom.

Evidently this jeton was struck to commemorate the election of the Prince of Orange as Stadtholder, Captain-General and Admiral of the United Provinces. On the second of May, 1747, the Prince of Orange was, in the assembly of the States-General, invested with the power and dignity of these offices. The vigorous consequences of his accession to power were immediately manifest, and orders were issued to begin hostilities against the French, both by sea and land. In 1748 the Prince of Orange took a prominent part in the Treaty of Aix-la-Chapelle, the effect of which on the American possessions of several of the parties to the Treaty, has inclined many collectors to include the Medals relating to it among Americana.

MASONIC MEDALS.

[Continued from Vol. XXX, p. 25.]

MXVI. Obverse, Two right hands joined, the wrists clothed with a portion of a sleeve; above is a radiant equilateral triangle with the All-seeing eye; below, are the square and compasses, sprigs of acacia on either side extending upward behind the sleeves. No legend. Reverse, On the field, within a circle, the inscription in five lines, the first and last curving to conform to the circle, AO M. P. E ILL. IR. VE. | TEN. COR. D. | FRAN^{co} JOZÉ CARDOZO J^o | GR. 33 | PREMIO DE SEUS SERVICOS Legend, outside the circle, A. R. L. C. PERF. AMIZ. AO OR. DO RIO DE JANEIRO N^o 31 and at bottom, ★ 1869 ★ [I take the inscription and legend to mean To the most potent and illustrious Bro. Presiding Master Dr. Francisco Jose Cardozo, Jr., of the 33d degree — as a reward for his services, from the Worshipful Chapitral Lodge of Perfect Friends, No. 31, in the Orient of Rio de Janeiro, 1869.] Copper. Size 20.¹

MXVII. Obverse, A draped figure standing facing, with the forefinger of his left hand on his chin, and a closed book held in front in his right hand. In the background at the left a temple of six columns (one concealed); in its pediment the All-seeing eye; on the steps, which extend across the field behind the figures, one of the tables of the law (?), the compasses partly extended, and a portion of a square pillar which has fallen to the left; on the right, in the background, a bust facing, over which in a semi-circular line HARPOCRATE (the god of silence); a sphinx seated to right, in front; and a pedestal at the right surmounted by a small broken column; a few sprigs of grass growing in the steps. Legend, above, OFF. CAP. SEGREDO and below, RIT. ADONH.; between the divisions of the legend are two sprigs, but whether of olive or acacia I am uncertain. [Capitular Lodge "the Secret," Adonhiramite rite.] The legend is separated from the device by a circle, within which, curving, and above the figure, 13 D'ABRIL DE 1864 (E. V.) [April 13, 1864 common era.] Reverse, Inscription, in seven lines, AO | SEU IR. VEN. | DE | HONRA | JOAO PIRES DA SILVA | 8 DE JULHO | 1871 Legend, separated from field by a circle of dots, TESTEMUNHO DE GRATIDAO DA OFF. SEGREDO and • ★ • at the bottom. [I read this, To their Worshipful and Honored Brother Joao Pires da Silva, a testimonial of the Lodge "The Secret," July 8, 1871.] Copper. Size 24 nearly.²

MXVIII. Obverse, Within a circle a draped female figure standing, facing; a five-pointed star above her throws its rays about her head; in her right hand, uplifted, she holds a flaming torch, and her left, slightly extended, holds a broken chain; with her left foot she treads upon a broken sceptre; on

¹ From Meili, Plate XXIV, No. 141.

² Meili, Plate XXIV, No. 142. The Adonhiramite Rite was of French origin, dating from about 1781, and practicing apparently a modification of the Scottish rite, with twelve degrees. It has but a limited number of bodies holding under it.

the ground behind her at the right, a crown and broken sword ; in the background at the left a tetrastyle temple, over which is seen a part of the sun, which sends its beams over the left field, and in the right field seven stars in two nearly perpendicular lines ; above, curving to conform to the circle, 13 D'ABRIL DE 1864 (E. V.) [April 13, 1864.] Legend, above, OMNIA VINCET LIBERTAS and below, completing the circle, • 28 DE SEPTEMBRO DE 1871 • [Liberty will conquer all things, Sept. 28, 1871.] Reverse, Within a dotted circle the inscription in nine lines, AO | SEU IR. VEN. | DE | HONRA | COMMENDADOR | JOAQUIM BERNARDINO | PINTO MACHADO | 14 DE JUNHO | 1873 [Medal of honor to their Worshipful Brother Commander Joaquim B. P. Machado, June 14, 1873.] Legend, outside the circle, TESTEMUNHO DE GRATIDAO DA OFF. SEGREDO a five-pointed star at the bottom [Testimonial of the gratitude of the Lodge "The Secret."] Copper. Size 24.¹

MXIX. Obverse, Similar, perhaps from the same die as the preceding. Reverse, Similar to the preceding, but the name is RODRIGO DE LEMOS Copper. Size 24.²

MXX. Obverse, As the last. Reverse, Similar to that, but the name is JULIO DE FREITAS LIMA. Copper. Size 24.³

MXXI. Obverse, As the last but one. Reverse, Similar, but the name is MIGUEL FRANCISCO RÔIZ PINHEIRO. Copper. Size 24.⁴

MXXII. Obverse, Naked head in profile to left of da Rocha. Legend, HOMENAGEM DE GRATIDAO DO IR. A. J. P. DA ROCHA, 33. the square and compasses at the bottom [Testimonial of gratitude to Bro. A. J. P. da Rocha, 33°.] Within a dotted circle the inscription, in six lines, DECR. | DO | G. O. U. DO BRAZIL | DE | 30 DE OUTUBRO DE | 1874 and a star of five points on which is the letter G at the bottom. Legend, A. OFF. C. UN. CONST. AO OR. DO RIO GRANDE DO SUL • • • [I read this doubtfully, Decree of the Grand United Orient of Brazil, October 30, 1874 — to the Chapitral Lodge Union-Constancy (?), in the Orient of Rio Grande of the South.] Copper. Size 20 nearly.⁵

MXXIII. Obverse, The bay of Rio Janeiro, with the Pao d Assucar, or Sugar-loaf mountain, at the right, and a small fortress at the left ; above is a radiant star of five points, on which is the letter G ; in the foreground the capital of a column from which rise three objects, probably the feathered ends of arrows, but not distinct enough in the engraving to determine ; at the left the Brazilian globe, and at the right three stars. Legend separated from the device by a circle, above, NOVÆ SED ANTIQUÆ and below, completing the circle, • GR. OR. UN. E SUP. CONS. DO BRAZIL • [New but ancient things. United

¹ Meili, Plate VIII, No. 50. The date on the obverse field is probably that of the foundation of the Lodge. That in the legend of the abolition of slavery.

² Meili, No. 50, but not illustrated.

³ Meili, *Ibid.*

⁴ Meili, *Ibid.* The four medals last described, struck by the Adonhiramite Lodge The Secret, allude to

the abolition of slavery in Brazil, Sept. 28, 1871 (see CCCXXXII.) The Brethren who were honored, assisted in obtaining the passage of the law.

⁵ Meili, Plate XXV, No. 143. Rio Grande do Sul is one of the four military divisions of Sao Pedro do Sul, in the Southern part of Brazil. The Lodge may be the same as that mentioned in number MXXIV.

Grand Orient and Supreme Council of Brazil.] Reverse, Within a circle of dots the double-headed eagle of the rite over the inscription, in five lines, DECR.: | DE 22 DE | DEZEMBRO | DE | 1874 Legend, outside the circle, above, BENEMERITO DA ORD.: MAC.: and below, completing the circle, ★ DEDICACAO E TRABALHO ★ [Decreed December 22, 1874, to one deserving well of the Masonic Order for devotion and service.] Copper. Size 21.

MXXIV. Obverse, From the same die as the preceding. Reverse, Within a circle of dots the inscription in six lines, DECR.: | DE 1 DE | JANEIRO | DE | 1875 | (E.: V.:) Legend, outside the circle, A BENEMERITA OFF.: CAP.: UNIAO CONSTANTE and the square and compasses at the bottom. [Decreed January 1, 1875, common era, to the well deserving Chapitral Lodge Union, Constancy (?).] Copper. Size 21.¹

MXXV. Obverse, Within a circle of dots the inscription in three lines, lines, GR.: OR.: | UN.: DO | BRAZIL and beneath, the letter G radiated. Legend, outside the circle, DECR.: N 26 DE 22 DE DEZEMBRO DE 1875 (E.: V.:) ★ [Perhaps, Decree No. 26 of December 22, 1875, common era, by the United Grand Orient of Brazil.] Reverse, A draped figure of Ceres, standing facing; her left arm rests on a cornucopia of fruits and flowers; her right extended holds an indistinct object; at her right on the ground a sheaf of wheat erect. Legend, BENEM.: DA A.: OFF.: CAP.: CERES, OR.: DE CANTAGALLO ★ [For a worthy Brother of the Chapitral Lodge Ceres, Orient of Cantagallo.] Copper. Size 20 nearly.²

MXXVI. Obverse, Within a circle of dots the inscription in six lines, DECR.: | DO | G.: O.: U.: DO BRAZIL | DE | 25 DE AGOSTO DE | 1876 and a five-pointed star with the letter G thereon at the bottom. Legend, outside the circle, A.: L.: C.: HONRA E HUMANIDADE, AO OR.: DE PELOTAS ★ (Decreed by the United Grand Orient of Brazil to the Chapitral Lodge Honor and Humanity in the Orient of Pelotas.) Reverse, The square and compasses enclosing the letter G, above which is a radiant triangle within which the All-seeing eye; at the right and left of the compasses, the letter H; at the left of the angle of the square, o, and at the right, u. (Initials of the name of the Lodge and the Grand body.) Legend, HOMENAGEM DE GRATIDAO AO IR.: DR.: J. C. CAMPELLO, 33.: ★ [Grateful testimonial to Bro. Dr. J. C. Campello.] Copper. Size 20 nearly.³

MXXVII. Obverse, Within a circle a locomotive with tender moving to right; in the foreground a cock to right; above, curving to conform to the circle, DECR.: DO GR.: OR.: UN.: DO BRAZIL [Decree of the United Grand Orient of Brazil.] In exergue in two lines, 17 DE OCTUBRO DE | 1879 [Octob.

¹ This and the preceding from Meili, Plate XXV, Nos. 144 and 145. The medals appear to have been given, one to deserving members, and the other to the Lodge named, by the Grand body, but for what reason I have not learned.

² Meili, Plate XXV, No. 146. Apparently a mem-

ber's medal of the Lodge named. Cantagallo is 85 miles north-east of Rio Janeiro.

³ Meili, Plate XXV, No. 147. Pelotas is in the Province of Sao Pedro, some 20 miles northwest of Rio Grande.

17, 1879.] Legend, outside the circle, AUG.°. E R.°. L.°. CAP.°. AURORA DO PROGRESSO GRAO. MOGOL * * * [August and Worshipful Lodge Aurora of Progress, Grand Mogul.] Reverse, Within a circle the inscription in four lines, HOMENAGEM | DA L.°. AO SEU OBR.°. | CASIMIRO TAVARES | SOARES; the square and compasses at the bottom. [Tribute of the Lodge to its workman, *i. e.* fellow member, Casimir T. Soares.] Legend, outside the circle, PHILANTROPIA E DEDICAÇÃO A HUMANIDADE * [Philanthropy and devotion to humanity.] Copper. Size 22.¹

MXCVIII. Obverse, Within a circle of beads and lines a group of working tools, — the compasses with their points upon a rule, forming a triangle, the square, triangular level within, and a gavel on the left and mallet on the right, the handles joining within the level, all enclosed by two sprigs of acacia, with a radiant star of five points above, between their tips. Legend, outside the circle, □ FRATERNIDADE AO OR.°. DE SANTOS and 5833 at bottom, completing the circle [Lodge Fraternity, in the Orient of Santos.] Reverse, Within a similar circle the inscription in five lines, 24 | DE | JUNHO | DE 1880 Legend, outside the circle, SESSAO DE BAPTISMO * [Meeting for Baptism, June 24, 1880.) Copper. Size 18.²

[To be continued.]

W. T. R. M.

A PRACTICAL EXAMPLE.

THE tendency of silver, at its recent value, to force gold out of circulation, so constantly denied by the friends of the white metal and so persistently insisted on by the advocates of a gold standard, has received a very practical demonstration in Japan, in the last two or three years. The gold coins in circulation there range in value from one to twenty dollars, while the silver includes coins of one dollar, and the minor or subsidiary coins, down to five cents. Some two years or more ago, the importation of silver bullion was exceedingly large, and the coinage of dollar pieces exceptionally heavy. The result was that the market value of silver coins soon began to fall, and before the year was out, one hundred silver dollars purchased only sixty-one and a quarter gold dollars. In other words, the silver brought in Japan only its market value as bullion, and no more, notwithstanding the government stamp, and that value was the same substantially at the time as in the United States, or in London. This, it is to be remembered, is in a country producing little silver, nearly its entire coinage in that metal being brought from abroad.

Again, between 1871 and 1878, the gold dollar was the unit, and a legal tender to any amount. But when the single gold standard was abolished in

¹ Meili, Plate XXV, No. 148. The locomotive is of course the emblem of progress, and the cock of Aurora, goddess of the morning. I presume Grao Mogol denotes the location of the Lodge, though I have not determined this.

² Meili, Plate XXV, No. 149. Santos is the port of the Province. The medal commemorates the ceremony of Masonic Baptism administered on St. John Baptist's day, 1880. The ceremony is of French origin, and rarely practiced elsewhere.

1878, and the silver dollar of 416 grains and 900 fineness was made current in all public and private transactions, without limit, gold began to disappear, slowly at first, so that the fact was unnoticed for a while, but surely, nevertheless. It is now found that over two-thirds of the gold coins struck at the Japanese mint since 1871 have been exported, and the Japanese Financial Minister came to the conclusion that if the rate of depletion continued, there would soon be very little gold left in the treasury. It was then estimated that there was four times as much silver in circulation as there was of gold, and the proportion of silver in the "Treasury Reserve" was three times that of gold.

With China so near at hand, one of the greatest absorbers of silver, surpassing India in that respect, — especially since the cessation of silver coinage there, — and the state of affairs mentioned above having attracted the attention of Japanese financiers before the recent war between the two countries, this is the more remarkable. A more complete demonstration of the necessity of maintaining the gold standard could hardly have been found. The old motto read, "*Experientia docet.*" If lessons like these, with the constant out-flow of gold from the United States Treasury, teach nothing to the silver-maniacs, nothing but some great popular uprising will do so.

BOOK NOTICE.

THE COIN COLLECTOR, BY W. CAREW HAZLITT. New York, Longmans, Green & Company, 1896. Small octavo, pp. 298, 12 Collotype plates of coins, by Morgan & Kidd, England.

This handsomely printed volume is the first of a series to be called "The Collector Series," the volumes of which are to deal with various subjects of interest to collectors, such as Engravings, Autographs and Manuscripts, Porcelain, English Book Plates, Violins, Miniatures, and other matters dear to the hearts of those having antiquarian tastes. They are to be issued in a uniform series, by Mr. George Redway, of London, and in this country by the publishers named above, and each is to be prepared by a writer specially conversant with his subject. They will approach their topics from the point of view of the amateur of moderate means, who desires to specialize in some one or two departments of his favorite study, and who does not wish to acquire objects which have no merit save that of rarity; such a one will be able to bring together, if he follows the hints which will be given him in these volumes by writers thoroughly familiar with the subject, a cabinet, which though it may not be of great magnitude, will yet be of such value that the owner will have no cause to regret his purchases, or hesitate to show them to those most familiar with the lines to which his attention shall be given. It is proposed to make these volumes substantially uniform in size, and to illustrate them with phototypes not only of rare and valuable originals, but by pictures of examples which skill and patience may enable anyone to gather. With this end in view, the entire series will be of interest to all classes of collectors, whether they devote any care to the special topics treated in the separate volumes or not. So much for the plan of the series, of which the initial volume is before us. The cost of the volume under notice is \$2.25, and we understand the others will be offered at about the same price.

"The Coin Collector" is written by Mr. W. Carew Hazlitt, who is no stranger to numismatists; his "Coinage of the European Continent," which appeared in 1893, copiously illustrated, with Catalogues of Mints, Denominations, Rulers, etc., has already met with a very favorable reception. The present volume contains chapters on collectors and collections; the value of coins; unique or remarkable coins; a full chapter on Greek coins, with descriptions of their types and a brief numismatic history of the various departments of this most fascinating branch of the subject; in his arrangement he follows, as far as may be, the plan of Dr. Barclay V. Head, admittedly the leading English authority on the subject; other chapters are devoted to Roman coins, to those of the continent of Europe and of the United Kingdom; to terminology, bibliography, etc. In the last he gives but eighty titles, and among them we do not see any mention of the admirable work of Svoronos on the Coins of Crete, one of the finest and most complete Monographs of which we have knowledge. It would no doubt have been easy for Mr. Hazlitt to have greatly enlarged this chapter, but he has contented himself with a selection of those he deemed most useful to the purpose in hand, and in a work intended for all classes of collectors, this is perhaps all that we have a right to expect. A valuable feature of the work is found in the outlines which it gives for collections of special series, and of a cabinet which shall have sufficient variety to satisfy the collector who must be contented with a collection of moderate size, yet including coins of real interest and value.

Brief descriptions are given of a few famous cabinets, and occasional references to leading authorities in special departments. We notice that he recommends a greater attention to the acquisition of the best attainable specimens in the bronze and copper coinages; and many interesting coins of this class can be obtained by the watchful and judicious student. The chapter on terminology will be found very useful to those who contemplate the formation of a cabinet. He is quite severe in his criticisms of the plates in Humphreys, a work which though now, as he remarks, almost obsolete, did much in its day to aid collectors. The general use of photogravure in modern works on coins, perhaps justifies him in calling those plates of Humphreys "caricatures"; the illustrations which Mr. Hazlitt shows us are bright and clear, and give an excellent idea of the pieces represented. Nothing could be better than these. But few American coins are thought of sufficient interest to be mentioned, though he includes the "Hog money" of the Bermudas, the New England series, and the Baltimore coinage, as well as the Rosa Americanas, as desirable additions to such a cabinet as he proposes.

EDITORIAL.

In the *Journal* for January, 1895, page 95, was a query concerning a Medal of Maria Theresa, with reverse relating to the Academy of Sciences and Letters, Brussels, Belgium; our correspondent read the initials of the die-cutter I G H, for John G. Holtzhey, but we learn from Mons. de Witte, one of the Editors of the *Revue Belge de Numismatique*, who has kindly sent us some particulars concerning the piece, that the letters are T V B for Theodore van Berckel, and that the Medals were made the subject of an article in the *Revue*, in 1888 (p. 281). They were struck in 1779, and served as "*jetons de presence*," and impressions in silver were given to each Academician resident in Brussels, who was present at the sessions, beginning with January of that year. Those members who came from a distance were entitled to receive two impressions, for each time they attended.

Mons. de Witte informs us that the piece is not rare in silver, and that there is a variety in bronze; but that he was not aware of its existence in gold; an example apparently in that metal has been shown to one of the Editors of the *Journal*. An interesting account of Van Berckel and his work has been printed in the *Revue*, by the Chev. von Ernst.

We have received a number of rubbings of Mexican Masonics, from Dr. Bastow, which will be described in our next issue.

Contributions from those interested in the science will be cordially welcomed, and the largest possible liberty granted to correspondents; but the publication of such articles in the Journal cannot be held to be an endorsement by the Editors of the views expressed.

LYMAN H. LOW,

NUMISMATIST,

MEMBER OF THE AMERICAN NUMISMATIC AND ARCHAEOLOGICAL SOCIETY; THE NUMISMATIC SOCIETY OF LONDON; THE AMERICAN NUMISMATIC ASSOCIATION, ETC.

THE UNDERSIGNED having retired from the management of the Coin Department of the SCOTT STAMP & COIN CO., of which he had entire charge for upwards of eight years, begs to inform his friends and the public that he will continue the business on his own account, at the address given below, and will give special attention to cataloguing and preparing collections for Public Auctions, and to the execution of bids for Coin Auction Sales on commission: and he relies on his long experience and the generous support heretofore given him by the Numismatic fraternity for a continuance of their patronage in the lines indicated.

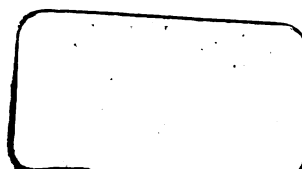
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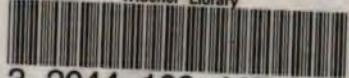
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